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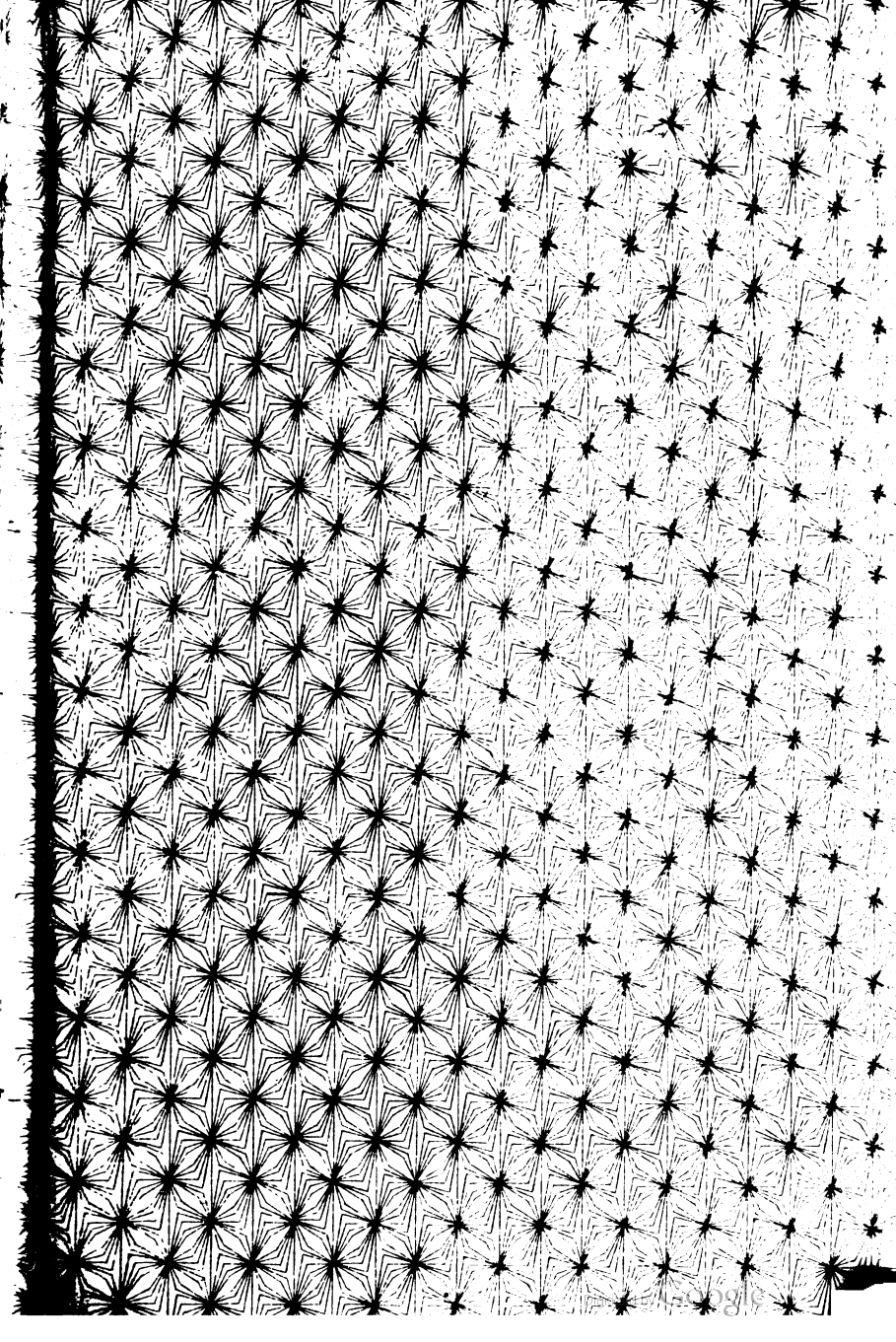

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WORDS

OF

RECONCILIATION.

A MONTHLY MAGAZINE,

DEVOTED TO

THE INTERESTS OF THE ONE CHURCH OF THE ONE LORD.

L. C. BAKER, EDITOR AND PUBLISHER,
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TRUTH FOR THE TIMES.

The opening of this new year of 1888 finds the church of Christ on the eve of an important crisis. The obstacles that confront her were never so portentous. And, on the other hand, her activities are being greatly aroused to meet the emergency. The question therefore is most pertinent whether she is properly equipped for the work now put upon her. Is there anything she needs to learn from the failures of the past? And are there any new lines of service and of testimony upon which she must enter if she is to go on to victory?

Let us look at some of the facts in her present condition. Many things conspire to tell us that she is not fulfilling the hopes and promises fondly cherished by those who seek her welfare. She has of late been making extraordinary efforts to evangelize the masses, especially in large cities. And yet the crime and debauchery, the intemperance and frivolity, the pauperism and woes of the large cities of Christendom are not diminished. A number are rescued out of the downflowing stream, but a larger number are borne along on the tide and engulfed beneath the waves. The church has been showing great missionary zeal and seeking to push her conquests in every heathen land. And yet over against the three millions of converts made in this modern era of missions, we have to place the fact of an increase in the world's pagan and Mahommedan population of about two hundred millions. And new forms

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of infidelity are contesting the very fields on which she has been most successful among the heathen. It is also being made apparent that the missionary conquests of Islamism surpass her own. Under these circumstances a strong desire for united effort is springing up in the church, a result of the conviction that something must be wrong where results are so meagre. This is an encouraging sign. Church congresses meet to inquire how the divided ranks in the Lord's army may be drawn together under their One Leader. A noteworthy meeting has just been held in Washington to consider some of these great problems, as they are especially presented to us in our own country. None of these movements indeed go down to the bottom of the trouble. They can heal the wounds in Christ's body but slightly. The whole church has got to confess and abandon the sin of denominationalism, before it can become a fit channel of her Lord's saving health to all nations. He has told us that her unity must not only be theoretically asserted but visibly demonstrated, before the world will believe on Him as sent of the Father.

But not only does her Lord leave her to shame before her enemies. He gives her up to weakness within herself. These extracts from a leading article in *The Independent* of December 1st will illustrate what we mean:

"AN ALARMING DRIFT"

There is a popular saying among non-christian men to this effect: "Religion is all well enough for the women and children; but it is hardly to be expected that thoughtful business and professional men should give other attention to it than to support the churches for the benefit of the weaker portion of the community who are still held by their prejudices and relig-

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ious superstitions." This, in substance, is what was recently said to the writer during a conversation in which the fact that fewer men than women were to be seen in the ordinary Sunday congregations of the churches was under discussion. How far this conviction or belief is shared by the mass of intelligent non-church-going men we are not in a position to know; but we are certain that there is a drift among men away from the Church.

Save in the congregations of a few distinguished preachers in the metropolitan pulpits it is open to the eyes of any who cares to see, that the proportion of men in any ordinary Sunday congregation is small as compared with that of the women. This is especially true as regards the young men from twenty to thirty-five. We have taken some pains to subject a dozen different audiences of as many churches of average standing and social position to a careful estimate, and in no one of them did the proportion of men rise to one-fifth of the whole. Of this number more than one-half were men past forty and from that up to sixty; there being a large preponderance of gray heads among them. In addition to this personal examination the writer has taken some pains by inquiry among many pastors as to the state of their congregations in this respect, and he has found from their testimony that the above statement holds good in almost every case.

A further fact in this connection is that of those men who are Christians in profession and life, a large majority became so in their boyhood or early youth. In regard to those congregations where a large number of men are habitually present it is true that but few of them comparatively are becoming Christians, at least so far as open confession of Christ and church-membership are concerned. A recent cavass of two important small cities in New England reveals this also, that on the principal business streets, in one case, only about one out of twelve business men and proprietors were Christians in profession; and in the other case the proportion was still less. True, some of these non-church-members were supporters of the church and more or less attendant upon the

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Sunday services. This of course does not constitute them Christians. On the other hand it is rather a testimony on their part against Christianity, that is, in its vital form; for if they really believe in the Gospel and regard Christianity as being of God, why do they refuse to identify themselves with the life and cause of Christ by profession? That they attend church and listen to Gospel year after year without accepting personally the divine offer of reconciliation and life is a stronger testimony against Christ than that made by those who have abandoned the public worship of God altogether.

These and other kindred facts force us to the conclusion that for some reason the Church is not strengthening its hold upon our young men, and so far forth the Gospel is failing in its power over their hearts and consciences. This certainly ought to cause the liveliest alarm and set us at work at once and vigorously to inquire into the causes of this holding aloof from Christianity on the part of the young and middle-aged male portion of our communities. When a long period of business depression occurs the various business interests start an examination into the causes of the decline and set themselves vigorously to the task of remedying the evil. In some cases even the Government appoints a commission to inquire into such a state of affairs, and, if possible by legislation and otherwise, seek to turn the tide back toward prosperity. Ought the Church of Christ and especially those of the Church who are particularly put in trust with the Gospel to be less concerned?

We do not for a moment admit or believe that there is any loss of power in the Gospel itself, or any withdrawal of the efficient presence of the Holy Spirit from the churches. We must look to some other cause. In our judgment the explanation of the lack of interest on the part of the young men in Christianity is to be found in defective methods of preaching the Gospel and conducting church worship and work, and in defective practical organization.

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How absurd to say that these facts do not indicate "any withdrawal of the efficient presence of the Holy Spirit from the churches!" At the first preaching of the gospel its power over men was conspicuous. The audiences at Pentecost from which the first converts were made were not made up mostly of women. The church is weak and nerveless now because the unity of the body is virtually denied. The Holy Spirit was the ascended Christ's gift to the whole body of His disciples. If they choose to split up into factions, and undertake to do His work on the theory that "Christ is divided," His Spirit will refuse to act in power among the dissevered members. A fragmentary church can possess but a fragmentary life.

What we desire, however, to call special attention to in the above article is the remark about

DEFECTIVE METHODS OF PREACHING THE GOSPEL.

There is no doubt that a broken church must be just as incapable of receiving the *truth* of Christ in its fullness as it is of receiving His Life. Hence of course the gospel must be defectively preached.

What are some of these defects?

We observe in general that the current evangelical preaching differs widely from the recorded discourses of Jesus and His apostles. If the first founders of Christianity were on the earth to-day, their preaching would sound strangely in even those pulpits of modern Christendom which are supposed to adhere most closely to the gospel. The congregation in the City Temple of London, and in the Metropolitan Tabernacle, would be alike surprised.

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The people in the Brooklyn Tabernacle would be neither amused nor entertained. Even the promiscuous crowds who come together under revival impulse to hear Moody and Dr. Pentecost would perceive the altered tone. The two respects in which modern preaching has most narrowed the gospel are, first, in its contraction of the horizon of human hopes, and, second, in its depreciation of what it calls "human righteousness." And these two are closely related.

The gospel, as first announced, flung out the light of a great hope into the world's darkness. It was to be "glad tidings of great joy to all people" (Luke II. 10), "to give light to them that sit in darkness, and in the shadow of death" (i. 79), "A light to lighten the nations" (ii. 32). It was a message to the poor and the broken hearted, the captive, the blind, and the prisoner (iv. 18). It told of One who came to seek and to save the lost. It proclaimed God's love to the world, sending His Son, not to condemn but to save it, giving His life for its life (John vi. 51). Christ lifted up was to draw all men unto Him (xii. 32). After His death and resurrection the apostles were enlightened to perceive that, by these great events, salvation had been secured for all in so far that all were to be raised from the dead. They did not hesitate to teach that He gave Himself a ransom for all (1 Tim. ii. 6), that He is the Saviour of all men (iv. 10), that the grace of God had brought salvation to all men (Titus ii. 11). They did not mean by these expressions that all had been made partakers of eternal life, or that there was escape for any from the loss of the soul in death, except through faith in Christ; but that beyond the pit of death and hell

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into which the race had fallen, life would be restored to all (Rom. v. 18, 1 Cor. xv. 22, Acts xxiv, 15). They never viewed this provision for a general resurrection as fixing these masses of mankind in endless despair, but as opening, even to the dead, a door of hope out of their captivity, and bringing them under the administration of Him who was raised to be Lord both of the dead and the living. There was therefore the glow of this hope toward God over all their preaching. Men mocked indeed and rejected. But even upon those who were shut up in unbelief by reason of their hardness of heart, this mercy of God should fall (Rom. xi. 25-36). The apostles therefore drew no such sharp distinction between a class destined to endless joy and another to endless despair, as do our modern preachers. From one point of view all men had been saved, although most of them had not yet come to the knowledge of the truth, and hence His grace was still rejected and ineffectual in their case. And certainly they never admitted that any could enter into eternal life except through the way of complete identification with Christ in His death unto sin, and perfect self-surrender to God. But then they did not shut up all mankind to the brief and narrow opportunity afforded in this world of finding this way of life. The mass of mankind had been saved from death for this very end, that the opportunity denied them here might be extended, and the disadvantages under which they had come into being as under the common curse might be annulled, through God's more abounding grace (Rom. v. 12-20).

Now it is manifest that the gospel is not preached as if the redemption which is in Christ had brought any great

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boon to the race, apart from the opportunity of salvation given to a portion who hear of it. Or if it is, such preaching is strangely called unevangelical. As if the more the gospel is curtailed, the more truly does it become evangelical. But where is the "glad tidings of great joy to all people" in the ordinary message which consigns all but the few who embrace it to endless misery? And what hopes and consolations and tender sympathy for humanity in its privations and struggles can such a message contain? No wonder that the masses are alienated from it, and that the professors of this faith find it difficult to come into a practical brotherhood with their fellow men on the road to such a perdition. Here lies the main secret of the inability of the church to win the confidence of the toiling masses, or to cope successfully with untoward social conditions which degrade and pauperize them. They do not feel that the church understands them or gives them proper sympathy. How can she when she views all her unconverted fellow-men as outside of the family of God? How can they view God as their Father and Christ as their friend, when the only offset to the hard features of their lot in this life is the miserable prospect of a life to come, which has nothing in store for most of them but endless torment?

Such narrow views have they formed of their best Friend, because the church has concealed from them the star of hope that has arisen upon their night. She has taught them that there is no blessing couched in the gift to them of another life beyond the grave—only the tremendous hazard of an eternity of woe. In brief the masses have become alienated from the church because,

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when true to her theology, she robs them of the dignity and consolation of knowing God as the Father, and the hopes brought to them in the crowning proof of His love given in the death and resurrection of His Son. If this recovered life beyond the grave be a boon, then this life, with its trials and conflicts, becomes an education, a discipline for this life to come. But the church has viewed it simply as a probation for endless joy or woe, and with the chances much in favor of the latter, inasmuch as the way to life is narrow and few there be that find it.

And this leads us to observe the wrong view she has taken of human righteousness in its bearing upon the life to come. She has taught men that good works are an abomination to God unless they arise out of a heart renewed by His Spirit. She has failed here to distinguish between that which is requisite for eternal life and sonship to God, and that which may be of value in preparing men as candidates for this dignity in the life to come. The Scriptures do indeed teach that the Christ-nature, which alone is immortal, is formed in us only as there is the death in us of the old nature, with all its self-seeking and self-righteousness. But this does not imply that the ordinary virtues and graces of human character are of no account in God's sight, or that His Spirit has nothing to do with their production. Jesus did not so undervalue the virtue of the young man to whom He was yet obliged to say "One thing thou lackest" (Mark x, 21). Peter was not so taught to estimate the alms and good deeds of Cornelius, done before he was "saved" (Act xi. 14). Nor did Paul fail to gratefully recognize the "no little kindness" shown to him

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and his shipwrecked companions at the island of Melita. The epistle of James is full of practical righteousness. If there is anything carefully taught throughout the Old Testament and the New, it is that every man must be rewarded or punished according to his works. And the resurrection of the dead must proceed according to this principle. It is doubtful whether the small class who in this life are saved to eternal life come into view at all in the passage which most plainly teaches this general resurrection—Jno. v. 29. They are viewed as already raised (vs. 25). While "all that are in their graves" are sorted according to character, whether they have done good or ill. This determines the plane of being upon which they are started in the life to come. "I will give unto every one of you according to your works,"—"Whatsoever a man soweth that must he also reap,"—this law applies not only to Christians, of whom the words are spoken, but is universal in the government of God. Under the view that resurrection is an untold curse to all but the elect, there is no encouragement to other men to do right, no universal ethical motive, no room for the proper cultivation of kindness and benevolence, no prospect of reward for the practice of merely human virtues. And no motive remains to the church to seek to develop in other men these virtues. She dreads that their self-righteousness will be their snare. But, on the other view, that the provision of a life to come for all men is a gracious one, that men are under training for it, and that God's great harvest laws which inflexibly attach suffering to sin, and happiness to virtue, hold over and remain the same in all worlds, there is no

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room for the present confusion in men's minds concerning His righteousness, and the inherent worth of righteous character. Nor does this conflict with the essential truth that perfect righteousness cannot be produced in any man, except as He receives Christ as the end of the law for righteousness. Neither in this world, nor in any world, can men rise into the eternal life except as Christ is formed in them. It is not held that men out of Christ come forth in the resurrection in His image. The life bestowed upon them must still be one in bonds and under trial and judgment. But it would violate every principle of morality, and run counter to the whole current of Scripture teaching, to say that in the life extended to men through resurrection, the fruits of good doing as well as of evil doing will not be garnered up, or that the unselfish deeds of men who did not even know the name of Christ would go without reward.

A full gospel then would, *first*, exalt saintship, putting it on the ground where Jesus and the apostles left it, as something more than a saying unto Him "Lord, Lord," or a doing of even wonderful works in His Name. It is an actual participation with Him in a death out of the old human life of sin into the eternal life. It marks a priestly class into which many are called, but few chosen. *Second*, It must repudiate the long-received notion that only this class receive any benefit from this salvation. They receive indeed its foremost and highest benefits, but in trust for others. All men receive the great benefit of a life recovered from the death and hell into which they pass under the just judgment of God. And they are now in training for this life to come. They are under

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responsibility for the use they make of this gift. The resurrection will put them upon their true and just standing before God. It will bring to light character. It will emancipate right-doers for progress in life toward the high goal of eternal life in Jesus Christ. It will still fetter evil-doers, and make entrance into life hard for them, which might have been made easy. For the incorrigible it will prove the way to a second death. *Third*, The way is thus open for the preaching of benevolence and humanity, and of right dealing between man and his fellow, of love to the neighbor, which is the only way in which a man can be trained in love to God, or come to find out his great need of Christ to make him what he ought to be. Even the halting steps of men toward right living, and steps made along the uncertain paths which heathen religions trace out for their votaries, are not unnoticed and cannot go unrewarded in the government of God. *Fourth*, The church will have to go back to something like the distinctions which prevailed in early times when she drew a well-marked line between those who were willing to accept her unrelenting law of self-surrender to the will of God and the good of men—a class of "called and chosen and faithful," and the catechumens and *audientes*. The catechumens were candidates, under instruction in the holy mysteries, learners in the way of life. The others were hearers and inquirers—an outer court to the sacred temple. But all were embraced in its gracious ministries. The church gave thanks "for all men," who knew not yet of the ransom given for all, and even for the kings and governors who sought to crush out her growing life by persecution

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(1 Tim. II. 1-6). By drawing close the lines of saintship, as Jesus drew them, she did not divorce herself from the faltering ones who were only learning to be saints, nor from the mass of her fellow men, for whose lives her Lord had given Himself a ransom. And so the church now needs to return to this higher idea of saintship, but of saintship as a trust for the good of all. She must abandon the idea that it is necessary to swoop into her communion all who can be induced to come, when their fitness is often only a transient outburst of religious feeling—opening wide her door, as if all who are not gathered in must hopelessly perish. She must, for the good of all, protect and purify herself, that she may give men a truer and higher idea of what it is to enter into life, and that she may have more strength to reach down to them the helping hand they need. For her Lord has plainly taught her that it is only as she becomes unified and purified that she can be used as the channel of His saving health to all mankind.

Nor will a right view of all men, as thus comprehended within the scope of God's fatherly sympathy and saving grace, diminish the value of salvation as a present blessing. The way of eternal life in Christ Jesus alone is not changed. Nor are judgment and suffering for sin averted in any other way than through self-judgment at His cross. Moreover if salvation,—a life redeemed from destruction and immortalized, be an infinite blessing, the sooner it is entered upon the better. The way becomes no less narrow, the terms no easier, by delay. On the other hand the dangers increase, and especially where there has been the knowledge and the rejection of His

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grace in Christ. The life, the soul, may be now saved from impending death. The horrors of that death for sin which await the unjust may be escaped. For men may *now* through faith in Christ be quickened out of this death-state, and be raised with Him, and so enter now upon that sonship to God which gives them the promise both of this life and the life to come, and makes them heirs to all that He has to bestow. While those who die in their sins can get back on to ground where they may again become amenable to the discipline of this way of life, only after a long night in the outer darkness, and as still exposed to the hazards of a trial the issue of which may be the second death. God is indeed merciful. With Him is plenteous redemption. But He will by no means clear the guilty. Nor for any man, nor in any world, can He change the standard of admission to His presence. Only the pure in heart shall see God.

THE COMING OF THE LORD.

There are many who insist that the only rescue of the church from the shame and weakness of divison, the only escape from the perils that environ her, and the only relief for a groaning world, is the coming of the Lord. In this they are undoubtedly right. But then we are to carefully inquire what this expression means. We may make mistakes respecting both the nature and the manner of His coming.

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I suppose all will agree that the "manifested presence" of the Lord is what is meant by His coming. In this sense it is proper to speak of His coming in the past. In what are called His "spiritual comings," His presence has been so manifested in the world and to the church and individual believer that there could be no mistaking His presence. But *visible* manifestation is what most of our friends mean who wait for the Lord's coming. They look for a sudden, supreme, revelation of His glorious Person from the skies, which shall confound and destroy His enemies and purify aud transform His church. And this aspect of the "blessed hope" has much to sustain it in Scripture. But it must not be viewed apart from the other aspects in which His coming is presented. Above all it must not be regarded as such a promised corrective for present evils in the church and in the world, as to relieve us from present responsibility in regard to them.

We believe that the manifested presence of Christ in the church and among men is a *present* fact. We believe that it is to become much more apparent. We believe that it will hereafter become a visible fact, at least to those whose eyes are open to perceive it. We believe the same in reference to the future connection of the risen saints with the affairs of earth. The heavens are to be opened. We believe also in supreme puttings forth of power by the risen Christ, both in the way of judgment upon the nations, and of blessing. The clouds and darkness which are round about Him, and behind which He veiled Himself when He ascended, are to be rent. We believe especially in such physical changes and transformations as shall break down the barriers which now

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shut off the heavens from the earth, and bring these two departments in the one kingdom of God into blessed harmony and intercourse. The curse is to be lifted from this weary earth, and the whole creation is to be delivered from the bondage of corruption into the liberty of the glory of the children of God. We believe also that this progress will be both evolutionary and catastrophic. And so indeeed with all the changes attending the coming of the Lord.

On the one hand some of our brethren look for all progress along the line of development. The world in their view is to gradually ripen into a millenium. These are the post-millenialists. The other class look almost wholly on the catastrophic side. They rightly tell us that nothing but the coming of the Lord in power and great glory can meet the case. And yet they forget that if mens' eyes had been opened, the power and coming of the Lord might have been seen along the centuries past. There was a conspicuous instance of it before the generation that rejected Him passed away. They are doubtless right in insisting that the signs of His coming are to be made much more apparent; and that His presence shall so come out from behind the veil as to become personal and visible. But their proneness has been to so exaggerate these features of His coming as to depreciate the proofs of His continual presence. They gather up into the idea of one great world-dominion and judgment of the future all that Scripture teaches of His present exaltation as Lord and Christ. And especially they are prone to overlook the present responsibility of the church to hasten this day of the Lord and to make herself ready

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for her high place in connection with it. Those of us who look for the Lord's coming as the only sufficient remedy for the world's ills and the church's disorders will make a pernicious mistake if we shall expect that coming apart from a church prepared to receive it. For it is in and through her that His presence is to be manifested. The coming of our Lord Jesus Christ is to be "in" and "with all His saints." They are to be the vehicles of His glory, the instrument of its manifestation. And the law of His coming to abide in us is, "If a man love me and keep my words." The same must be the law for the church as a body. We believe that what is looked for as the second advent will be according to this law. The bride must make herself ready. The church must therefore come out of her present distraction and weakness. She must bewail the sin of division and rivalry. She must purge herself from sinful alliance with the world. She must seek to be emptied of self that she may become a fit receptacle for the Lord's presence, And then she may expect to be filled with His power. It is this presence in her which will bring on the more open manifestation of His presence to the world for which we are taught to look. It is this power radiating from her, which shall work the transformations in the moral and physical world for which even the creature longs. "Greater works," says Jesus, "shall ye do in my Name." The saints, says Paul, shall judge the world and judge angels. It is true that these supreme manifestations of their destined glory require that they themselves be first transformed into the likeness of His glorified manhood. But for this also there must

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be such a preparation on their part as we have indicated. The glory of the eternal life will not shine through them, until its transforming power has been felt powerfully within them. Paul felt that the "attaining unto the resurrection of the dead" was something which in a measure he was to achieve (Phil. iii. 10-14), and that the crown of righteousness was laid up for them that fight the good fight of faith and love His appearing. We are by no means sure that such eminent and martyred saints are not already risen, living and reigning with Christ and ready to appear with Him. The drift of New Testament teaching is towards the conclusion that not all the saints are raised together, but each in his own order, and as he is prepared. There appear to have been some saints who were thus raised at the time of Jesus' resurrection (Matt. xxviii. 53). The lines of communication between saints on earth and saints in Heaven may be much more in readiness to be opened than we imagine. But those on earth must rise to a higher level in the spiritual life before they can touch these heights. There must be a reaching up toward Heaven before Heaven comes down to meet us.

The whole truth with regard to the Lord's coming is therefore not to be found on either side in the present controversy. Each side needs to learn something from the other. It is most true, on the one hand, that we cannot have a Millenium without the presence of the Lord: and that this presence means something more than an unseen spiritual power. On the other hand it is also true that the foundations of this kingdom of God are already laid, the King already enthroned, and that its

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triumph will be the issue of processes of rule and judgment already begun. There are days of the Son of Man as well as a supreme day. And the kingdom of God is as truly among us, as it is a treasure of blessing to be shed down upon us out of heaven. And we are more responsible, and are to have a more active agency, in bringing on this union of earth and heaven than most of us imagine.

INSPIRATION.

A Conference was recently held in this city, in which several ministers of note took part. The object was to reaffirm the truth of the inspiration of the Scriptures, as against the subtle forms in which it is now denied. With almost all that was said we are are in full sympathy. Our readers need not to be assured that we reverence the Bible as the Word of God, and seek to test all our opinions upon the topics we discuss by its teachings The papers read at this Conference treated the subject after a popular rather than a critical method. One who sought relief from the difficulties raised by modern criticism would hardly have been satisfied. There are some perplexities about this whole subject which cannot be removed by the affirmation and reaffirmation of the theory of verbal inspiration. In some respects that theory has been misleading, in crowding out of sight, and measurably dispensing with, the fact of inspiration as an

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individual possession of the Christian. The believer is not inspired to infallibly teach, as were the apostles. But the Spirit has been given to him to guide him into all truth and to shew him things to come. And God, in His providence, has been teaching us that He does not mean that even the Bible shall supersede this diviue gift, or make it unnecessary. He has not, for example, caused to be preserved for our use an infallible manuscript. We are compelled to decide upon the true text in many places by a collation of differing manuscripts and versions. Positive certainity in many cases is excluded. The essential doctrines of the faith are not affected. But the activities of sanctified intellect—spiritual discernment—are brought into exercise. Thus the Holy Spirit in the Christian and in the Church must enable us to discern the meaning of the same Spirit as expressed in the Scriptures. It is possible to so assert the authority of the letter as to quench within ourselves the Spirit which giveth life. Some of the addresses at this Conference were not free from this fault. God never meant that His children should transfer the homage due to Him alone even to His own book. And this is why He has not preserved the book free from all mistake or admixture. We do not mean that His Word, as contained therein, has any element of uncertainty. But we cannot always be sure of the precise form in which the Word was given. To illustrate some of the results of this bondage to the letter, suppressing that spiritual sense which judgeth all things, we may refer to the great strength which has been given to a principal denomination of Christians, and the power which it has wielded over the

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minds of men, by its use of this passage, "He that believeth and is baptized shall be saved: he that believeth not shall be damned." And yet it very doubtful whether this passage is entitled to rank with Scripture. With respect to the last twelve verses of St. Mark's gospel, of which it is one, the revised version states, "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the gospel." Dean Alford's note is "The twelve verses which follow are wanting in our two oldest MSS., the Vatican and the Sinaitic; and the passage is stated by the early Fathers not to have existed in the majority of their MSS. Internal evidence also is against St. Mark having been the writer. On the other hand, many ancient MSS. do contain it, and it is cited by some of the primitive Fathers." If this passage holds, it seems to make baptism an essential condition of salvation. This is an instance where the sanction of God's Word has been given to that which *may* be a human interpolation. Even the English words "damned" and "damnation" (John v. 19) have been constantly uttered as if the seal of the Holy Spirit had been put upon them. Who can say what differences would have been made in our eschatology if the word had been softened from the first into "judgment," as is now done by the revisers? Dr. A. Harnack in the *Contemporary Review* of last year, in speaking of the Diatessaron of Tatian (an ancient harmony of the four gospels) says that it is highly probable that the phrase in Matt. xvi. 18, "On this rock will I build my church" did not occur in the original gospel. It seems to have been a human interpolation to support

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a human theory of the church. All such instances give point to the remarks of Dr. A. A. Hodge in one of his Popular Lectures on Theology (pg. 171)—"When I read the Bible I confess I am never absolutely convinced by one text. It is a habit of the mind perhaps, because the thought will arise, How do you know that text is sure? How do you know there is no error in the transcript? How do you know there is not some error in the interpretation? I do not believe God ever meant us to believe in a great doctrine upon a single text."

It is thus manifest that God has not permitted the Bible to come down to us in such a way as to preclude the use of our own sanctified judgment, or to depreciate the office of His indwelling Spirit given to show us all things. He would have us eager to discern and to listen to His voice. He would not have us honor His written word less, but His inward voice more. This is necessary for our spiritual life and culture. It cannot foster presumption. For the Spirit of God will come to the front in a man only as all self-confidence and self-seeking are put aside. But we may be sure that no Christian life can grow strong and intelligent, except as there is the consciousness of the indwelling Christ, giving us the spirit of moderation and of a sound mind, and enabling us to discern His truth, even where the form in which it is conveyed to us may be marred by human hands.

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NOTES ON CURRENT TOPICS.

INGERSOLL'S REPLY TO DR. FIELD.—The reply of Robert G. Ingersoll to Dr. Field's open letter is given in the November number of the *North American Review*. It gives one pain to reflect how this accomplished man, reared in a Christian household, has grown blind to the true beauty of Christianity, and to the divine glory of Him who came down from Heaven to reveal the grace and truth of God to men. The coloring he gives, for example, to the incident of the death of Ananias and Sapphira illustrates how entirely incapable he is of appreciating the circumstances under which that tragic event in the history of the infant church took place, and the important lesson it was meant to convey. And yet one cannot help feeling that there is some truth in the remark made by Mrs. Frances Willard in the last *Homiletic Review* that, "whether they perceive it or not, it is chiefly ecclesiasticism and not Christianity that Robert Ingersoll and Elizabeth Cady Stanton have been fighting." Only for her phrase "ecclesiasticism" we should substitute "ecclesiastical dogma." We believe that, had it not been for the church's harsh doctrine of an avenging God whose justice cannot be satisfied with anything less than the sinners' endless torment, this son of a pious ancestry would never have been driven to his denials of God and contempt of His word. It is apparent all through his reply to Dr. Field that this is the *bête-noir* of his disordered fancy respecting things divine. And from his standpoint we can hardly wonder at the distorted shapes that everything in Christianity assumes. The man is to be pitied as well as blamed.

The weakness of Dr. Field's letter lies in the fact that, as an adherent of the Westminster statements on this awful subject, he constantly conceals these harsh points, and shows himself to be much more considerate and humane than his professed creed. His opponent does not fail to see the weakness of this position, and assails it with the thrusts of his invective and reproach in a way difficult to parry. In reply to Dr Field's inquiry as to what consolation Ingersoll's agnostic creed could furnish to a weeping mother, bereaved of an only son, he quotes to such a mother, in reply to

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her anxious questions, the severe dogmas of the Confession of Faith. And when Ingersoll says that, although he does not know that there is a God, yet if he finds himself in the presence of one beyond the grave, he is sure that he will find him to be as good as he is, what can Dr. Field reply? If Dr. Field but knew the real meaning of the gospel of Jesus and the resurrection, he could have written a much more candid and convincing letter to the man he seeks to reclaim. And if Ingersoll had only been brought up in his father's house on this gospel which is full of "hope toward God" for the human race, and not of despair, he would never have been driven into the infidelity and blasphemy which has cursed his own life and thousands of others through his influence. And his is not the only case we have known of where the sons of, Presbyterian ministers, and even of theological professors, have been driven away from the faith of their fathers through a view of God and of His dealings with mankind which shocks their sense of justice and humanity, and makes it impossible for them to believe in Him as a God of love.

JOHN G. WHITTIER.—The eightieth anniversary of the birth of this venerable poet has called out numerous tributes to his many noble qualities. It is something which the church of to-day needs to ponder well, that the men who have given expression to the deepest thoughts and noblest sentiments of mankind, and who most command their reverence and attention, are men whose thoughts of God and humanity have been out of harmony with the orthodox creeds. The church, in blindly clinging to the harshest statements in those creeds, has had to contend against the rising tide of the influence of the world's best poets and thinkers. In fact, she has herself been obliged to sink these old formulas out of sight in her pulpits, and has herself caught the vision of higher and better things in the relation which the human race holds to the God who gave it being. But why should the church remain in this inconsistent position? Why should our ministers be forced to labor under the immense disadvantage of standing for doctrines, which, if they faithfully preach them on Sunday, their people go home to find

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contradicted in Longfellow, and Emerson, and Whittier and Tennyson, and by all the sages and seers and poets who have the ear of mankind? We cheerfully grant that some of these writers do not fully comprehend the Christian scheme. They may even be ignorant of what salvation in Christ really means. They may be prophets of an old dispensation, following the Star in the east, and laying their choicest gifts at the feet of the infant Christ, and yet not knowing the full glory of the risen Christ and that all things are to be made new in Him. But they certainly have been gifted with high and noble thoughts of God, and are preachers of both His righteousness and love. It is utterly useless for the church to expect to make headway for the old doctrine of endless torment against the counter influence of such noble thoughts as one meets with in "In Memoriam" and "The Minister's Daughter." Oh that the church were wise! Oh that she understood the "hope toward God" contained in the very foundation of her faith—"But now is Christ risen from the dead!" Oh that she would insist upon giving honest utterance in her Standards to what she has already come to believe!

THE WASHINGTON CONFERENCE.—The Evangelical Alliance Meeting recently held at Washington was an impressive one. Many excellent papers were read Noble sentiments respecting the church's duty to arouse herself to the demands now made upon her were uttered. And the conviction, that to meet the occasion she must draw her scattered bands into truer sympathy and closer union, was strengthened. But, after all, how little was accomplished in this direction. One is pained to think that there is likely to be but little practical result from all this fine talk. And the reason is, because the brethren assembled there are not yet ready to go down to the bottom of the case They have not yet admitted, either before the world or to themselves, that the existing divisions in the church are a crying sin against God and a criminal disloyalty to her Divine Head. This is the reason why God's power is not seen in her midst, and why her Lord gives her up to shame and

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weakness before her foes. What is wanted in this land, and in every land of Christendom, is a coming together of Christians of every name to confess the sin and shame of their divided state, and to implore God to forgive, and to lead them out of this confusion. The church must be compelled—if in no other way, by her disasters and defeats—to get back on to the ground of the one body. This is the only ground upon which her Lord will fairly meet her, and listen to her cry. She is not to wait until she may first reconcile her differences by debate or compromise. She must obey her Lord and come together, and trust Him to adjust her differences afterwards. He will show her light, when once she puts herself in His light. So long as we assume that the interest of the whole body can be promoted, while at the same time the interests of our special denominations must be maintained, we are building upon the false assumption that "Christ is divided." Until an overmastering love for the whole church, the one body of the one Lord, shall override the love of denominations, and swallow up all selfish aims and selfish interests connected with their maintenance, such gatherings as this at Washington will only issue in fine words. And meanwhile the Lord will more and more give up to shame and weakness a church that misrepresents Him at the very point He urged her, and with all the tenderness of parting words, to be faithful. "Ye are my friends, if ye do whatsoever I have commanded you." "A new commandment give I unto you, that ye love one another." "Hereby shall all men know that ye are my disciples." And when we inquire what He means by love to the brethren, we find that nothing less is meant than a perfect, sacrificing love, which puts aside all self-seeking, all emulation and strife, which is ready even to lay down life for the brethren. Can any one doubt, if the great leaders of the church, such as were gathered at that conference, had in this matter the mind of Christ, who loved the church and gave Himself for it, that they would speedily find some way out of this night of distraction and defeat into that place of unity and strength where the glory of the Lord would rise upon her and shine through her to victory.

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THE RAINBOW.—It is with sincere regret that we observe the announcement in the last number of the *Rainbow* that that magazine will be discontinued. It was one of the most valuable of our exchanges. Its editor, Mr. J. B. Rotherham, was always—among those who wrote for its pages—especially helpful and instructive. A profound student of the Bible, he was singularly judicious and candid in his expositions, and along the dark paths of eschatology, he was always a skilled and cautious leader and guide. We were glad to agree with him at many points. His exposition of Matt. xxv. 31–46, in the last number was very much like our own. We are glad to notice that it is quite probable that his valuable service will be continued in connection with a new magazine.

OVERSIGHT.—By an oversight no index to Volume III was sent out with the December Number. The bound volumes, which will be soon ready, will contain it. If any subscriber desires to bind his last year's numbers, we will be glad to mail an index to all who ask for it. Or upon the return of all the numbers in good order to us we will mail a bound volume for 33 cents. The price of Vols. I, II, and III has been reduced to one dollar each, or we will send the three for $2.50.

EXTRACTS FROM LETTERS.

From a distinguished Congregationalist:

I have read with interest your late work—noticed courteously in the *New York Evangelist*.

In your main position that the entire race return to natural life under the remedial judgment or government of Christ and the risen saints, (the εξανασταση) you are undoubtedly correct. I should be glad to know more of you. I have taken the liberty to order my publishers to send you some works of mine in which you may find something to interest you.

The books have been received, and are being read with much interest and profit.

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Another clergyman and author, of the same faith, in writing for the book and to renew his subscription, says:

I like very much your December No. for its article entitled "Serious Objections," and the Notes. Your views and mine agree as to the letter of Dr. Storrs. The Resumé of criticisms is interesting and instructive. You have only to bide your time. The revolution, as you say, in thinking and statement upon certain great problems of theology is fairly upon us. May the blessed Spirit guide your pen in all future reasonings, and make more and more luminous through you the redemptive plan and place of resurrection.

A clergyman in Boston sends with an order for the book and magazine.

"Best wishes for success and the Divine help and guidance in your important studies and work."

A Presbyterian minister from the far West writes:

Having just read the June number of WORDS OF RECONCILIATION, I want to study these great and vital questions further. It seems to meet a long felt want in my experience; to supplement as it were, Drummonds *Natural Law in the Spiritual World*, which I have just read. I am searching for *truth*, regardless of man-made creeds and human prejudices; and I want to study these things along with some leading mind.

Enclosed find $1.50 for your book, *Mystery of Creation*, &c., and the *magazine* for one year.

A Chaplain of the U. S. Navy writes of *The Fire of God's Anger*.

Permit me with my thanks to give expression to the pleasure and profit I have derived from its perusal. Whilst unable in a full degree to subscribe to all your conclusions, I am impressed that your views are in the *right line*, and that the glory of God will not suffer any diminution by your reverent and honest persistency in searching the Scriptures for the truth as it is in Jesus.

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AN INQUIRY ABOUT RESURRECTION:

DEAR SIR:

I look with great interest on the attitude you have taken in reference to what you consider wrong views of future punishment. Will you have the goodness in an article in your next number to state your views of *resurrection* If I am not mistaken, "the resurrection of the body," "the resurrection of the flesh" are not biblical expressions It has been called the foolishness of begging minds I would like to hear your views on resurrection—the *how* and the *when.*

If our correspondent will refer to the last January number, she will find there an article on the "Time of Resurrection." Some views upon this point are also thrown out in the article in this number on 'The Coming of the Lord." "The resurrection of the body" is not precisely a Biblical expression. It is however taught (1 Cor. xv. 35-49) that the dead, when raised, are invested with *a* body. This indeed lies in the very idea of resurrection. Elsewhere it is said that our bodies. or the present fashion of our manhood, is to be changed and fashioned into the likeness of the Lord's glorified body (Phil. III. 21). It would be presumptious in anyone to attempt to describe *how* this change will be wrought. We know it can and will be effected by that working whereby He is able to subdue all things unto Himself." When we observe what wonderful changes are all the time being wrought in the realms of life around us, it is absurd to say that such a change in the form of our manhood is impossible. It is true all the changes we can observe take place within the limits of this natural order. But there is an invisible side to this present system in which the real forces of nature reside, and we know in fact but little of their secret potencies. Moreover man, in the possession of a spiritual nature, is lifted so much above the lower orders of creation, that such a change in him ought not to appear more wonderful than that an egg should be changed into a bird, or a grubworm into a butterfly. A foretaste of the possibilities of change of which the human body is capable was given on the Mount of Transfiguration, when the face of Jesus did shine as the sun, and His raiment was white as the light. But it was not until after the death or dissolution of His earthy tabernacle, that the perfect heavenly manhood appeared.

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In the first article above referred to, we suggest that there may be progressive stages in resurrection life. The believer is represented as now risen and possessed of life eternal. It is promised that he shall not lose his "soul" in that dissolution of his being which we call death. His spirit is not stripped of this finer vestment, and is not cast out naked. This does not preclude the idea of a final change and a more complete embodiment at the coming of the Lord to make all things new. But this view that resurrection may be in part anticipated, enables us to account for the appearance of Moses and Elijah on the Mount, and for the appearance of saints from their graves after Christ's resurrection. He must be the first-fruits. And we are taught "They that are Christ's at His coming." But just as His coming is presented in Scripture as having progressive stages until it culminates in a supreme revelation of His glory, so His resurrection power is spoken of as active from the moment of His resurrection, and as even anticipatory of it. Hence Jesus assures believers that they "shall never die," that they are passed from death unto life, and that even in this present hour dead men hear His voice and live. Their life beyond the grave must be from the first a risen life for which a "building of God, not made with hands, eternal in the heavens, is now prepared" (2 Cor. v. i). We may also well believe that faithful and tried saints, like Paul and the early martyrs, are already far advanced toward the full glory of the resurrection state. The early church believed that the martyrs passed at once into celestial light and blessedness. All this can be held in connection with the other line of Scripture teaching to the effect that the sleeping saints await the coming of their Lord. For before this complete redemption of the body their lives are redeemed from destruction. Out-homed from the body they are in-homed with the Lord (2 Cor. v. 6 Gr.). All this implies anticipations of the final glory. Indeed, in this feature of the divine administration, as well as in every other, we need to connect the idea of sudden and cataclysmic change with that of evolution and progress. Both are features of the divine method. The one grows out of the other. To suppose that the whole period of Christ's waiting is a transition period through which His saints are being prepared for the glory of the eternal life is reasonable Our whole understanding of Scripture, and especially of things to come, would be im-

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proved if we learned to look at its predictions as graphic strokes, grouping together on one plane of canvas events which, though related, are remote from one another in place and time Thus judgment, the coming of the Lord, and the resurrection are presented to us, not only as grand results of the future, but as processes already begun. And from this point of view we see that Scripture can speak of the saints as already raised and to be raised.

With respect to the resurrection of the unjust, it is represented as tarrying until after that of the saints. We believe also that it is dependent also upon theirs, and the result of deliverances, of which, with and under Christ, they are to be the agents. It is important, however, to bear in mind, that the integrity of our main principle, that resurrection is redemptive, remains the same, whatever may be the ultimate truth as to the *how* and the *when*.

PRAYER.

O God, who hast knit together all who have been baptized in the name of Thy Son Jesus Christ into one mystical body, bless, we beseech thee, the one body of the one Lord, Carry each member of it safely through his appointed trial and discipline. Replenish it with all Heavenly gifts and graces. Heal its dissensions and divisions. Let the power of Thy Spirit be manifest in all its holy offices and ministries; that so taught and guided and governed by Thee, we may all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. So shall we evermore offer unto Thy Holy Name the incense of true praise, through Jesus Christ our Lord. Amen.

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WORDS OF RECONCILIATION.

VOL. IV. FEBRUARY 1888. NO. 2.

OUR POSITION.

Some of our friends have written to inquire about our present position before the Presbytery to which we referred the two-fold question as to the right of a Presbyterian minister to move for a revision of the standards, and as to the legitimacy of the discussion we have raised concerning their statements of the doctrine of future punishment.

Contrary to the impression made by some newspaper reports, no charges have ever been made against us before that body. It was of our own motion that their advice was asked. The matter was referred to a committee, and the answer they recommended was published, in part, in the last July number. The Presbytery adopted that part of their report which relates to the first point of inquiry. No action having yet been taken on their reply to the second point. Our standing, up to this time, in the Presbyterian Church remains unimpaired. and if the Presbytery should give an swer that discussion like ours is beyond the limits permitted to a minister of that Church, there would be no compulsion in that action. No one can be deprived of his standing in the Church in this way without his own consent. If we should see fit to withdraw after such action, it would only be a voluntary yielding to fraternal advice.

But we earnestly hope the decision of this question wi l not be forced upon us. In our view it is of far more importance

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to the interests of the Presbyterian Church that we should remain in it, than it is to our own· We have but little more to lose. The position we have taken has required the sacrifice of almost everything that a man counts dear in such a relations. But that Church will lose much more if it stifle honest inquiry and reverent investigation into matters upon which there is confessedly wide difference of opinion among good men, and in which we have all departed, more or less, from the letter of the book. In ways besides the efforts we are making, the Spirit and Providence of God are calling that Church to face manfully the question as to whether she is dealing honestly with the souls of men, and preserving a conscience void of offence before God, in refusing to amend her standards at a point where she is no longer fairly loyal to them, and upon which many of her best friends believe that God is throwing a larger light than was given to the fathers. Anyone who has read the recent letters passing between Mr. Ingersoll and Dr. Field will see to what an immense disadvantage a Church is put, that stands formally for doctrines which she does not manfully declare, and for which she feels compelled continually to apologize· And anyone who has read the fourth chapter of St. Paul's epistle to the Ephesians will see further how contrary to the whole New Testament idea it is, that she should so anchor herself to "Standards," however useful in their place, as to forbid her growth toward that unity of the faith and knowledge of the Son of God which is her true goal, and to which she must attain before the world shall own Him as its Saviour and Lord.

A friend—a clergyman of the Protestant Episcopal Church—has sent us the following article for publication: The subject is so important, and is so cautiously and reverently treated, that we cheerfully lay before our readers the

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results of his Scripture-studies upon it. With the main teaching of the article we are in cordial sympathy. We have always taught in these pages, that resurrection is eclectic and progressive. The special point at which we would speak less positively than our contributor is the *ex abrupto* character of the events, including the First Resurrections which Scripture connects with the coming of the Lord.

The early Christians believed that martyred saints, if not already raised, were at least far advanced toward the glory of the resurrection-state. Expressions in St. Paul's writings indicate that there is an element of progress in the steps by which the believer attains to the final glory. We cannot therefore, accept, without qualification, a view which regards even apostles and martyrs as still among the dead (we do not mean the unconscious dead). We feel constrained to make a distinction between resurrection, which the Scriptures speak of as already begun in the Christian, and "the redemption of the body." Rom. VIII. 23 Our friend admits very fully the principle of progress and successive stages in his interpretation of the passages which refer to the transformation of the creature. The final glorification of humanity, he sees also, is to be accomplished in this way. May not, therefore, the transition to the Millennial age, with the resurrection that precedes it, be less violent and abrupt than would appear from the surface reading of the passages referring to it?

THE FIRST RESURRECTION.

In the twentieth chapter of the Revelation of St. John, occur the following wonderful and beautiful words, relating to the hope of the Church,—the resurrection from the dead. "And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for

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the witness of Jesus, and for the word of God . . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." etc.

These words, in spite of the uncertainty with which many students interpret them, set forth clearly that which is implied in other Scriptures, that the resurrection of the most faithful servants of God,—otherwise called the elect,—shall precede the resurrection of other men by a distinct interval. The martyrs are mentioned as representative of all the elect ones; nor is this the only place in Holy Scripture where a part is taken for the whole. The very sound of the announcement, "Blessed and holy is he that hath part in the first resurrection," assure us that the prophet is describing a blessedness unto which we all may attain, by seeking first the kingdom of God and His righteousness,—unto which we all are called.

And lest any should conceive the idea that to inherit a resurrection which shall long antedate the consummation of all things is not a proper hope for Christians, I desire to submit one single consideration in the way of argument, and then to proceed, not in a controversial manner, but rather in the way of a reverent and devotional study of various passages of Scripture, bearing on this great subject. The consideration is this: We are aware that the apostles and their earliest disciples lived in the hope that the Lord would come again in their own day to raise the departed saints and to translate the living: and we know also that they were not ignorant of the purpose of God to fill the earth with His glory, and cause every knee to bow to Him. We cannot harmonize these two facts by saying that they expected within a few short years to bring every man, Jew and Gentile, to repentance and holiness: none are so foolish as to have such an idea as this. And so there is but one admissible explanation, which is that those who thus looked for the Lord had been taught that there would be a first resurrection, embracing a limited number (though that form of expression was not used by them at that time), and that the full blessing of the nation would be a subsequent work of God.

After the passage already quoted from the Apocalypse, the words which most clearly imply the truth enunciated are those in Matt.

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24: 36–41, and 1 Cor. 15: 23, 24.

In the former we read as follows: "But of that day and hour knoweth no man . . . then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (See also Luke 17: 34–36). What does this taking and leaving mean? Is the word "taking" merely equivalent to approving? The word so translated is the same that occurs in John 14: 3,—"And if I go and prepare a place for you, I will come again and receive you unto myself." Can it be then that it means a taking away from the earth into the mansions in the Father's house? Even without further comparison of Scriptures, we see that the words will easily bear an interpretation which is in harmony with that idea of the future before mentioned. And in the light of the wonderful words of St. John it seems to me that all uncertainty must vanish. These words speak of a time when a portion of the living shall be translated and caught up into the immediate presence of the glorified Redeemer,—all others in Christendom being left here on the earth in the outer darkness. "This is the first resurrection," (for the translation of the living saints shall be accompanied, and, indeed, preceded, by the resurrection of the sleeping ones). Dean Alford does not hesitate to say that the "taking" is that work of the angels spoken of in the 31st verse, "He shall send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." He says also that this is not the great trumpet of the general resurrection, except so far as that resurrection may be spoken of as including also the first resurrection;" And he refers to Psalm 50 as finding its fulfilment in the events here mentioned by St. Matthew,—"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Our God shall come and shall not keep silence; a fire shall devour before Him [see 2 Thess. 2: 8], and it shall be very tempestuous round about Him. He shall call to the heaven from above, and to the earth, that He may judge His people. Gather My saints together unto Me [at this time His saints only are gathered unto Him], those that have made a covenant with me by sacrifice," [not all who may at the last enter into life, but those who, through the appointed means of grace, had been re-

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ceived into covenant relations with God]. His "saints," those who are elsewhere called "the first-fruits of His creatures," "the general assembly and church of the first-born" [James 1 : 18; Heb. 12 : 23] shall then by resurrection and translation be advanced unto the perfect likeness of the risen Lord; the rest of the dead shall be suffered to remain still under the power of death; and those who being alive were not counted worthy to be numbered with His saints, shall be exposed to the judgments which God shall pour out upon the nations,—for He shall "rule them with a rod of iron and break them in pieces like a potter's vessel, and shall prepare the earth for the establishment of that universal Kingdom, whose progress shall intervene between the first and the final resurrection. The blessed and holy ones who had part in the first resurrection shall reign, seated with Christ in His Throne.

The other passage of which I spoke in this connection is 1 Cor. 15 : 22–24 "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God even the Father."

Here also we find the same succession of events as those I have been describing. And yet, but for the light afforded by other Scriptures, we might be slow to understand that the truths I desire to enforce are really implied by it. But notice, even in the Authorized Version "the end" is not made identical with the resurrection of "those that are Christ's at his coming;" and in the Greek original the difference between the two is more plainly marked. The Greek may be freely translated thus, "Christ the first-fruits; and after a length of time, those who are Christ's, at His coming; and after another interval, cometh the end." Notice further, that it is declared that the end shall follow upon an act of our Lord which is called "delivering up the Kingdom to the Father," after having put down all rule and all authority and power. It is plain that this Kingdom has not yet fully come, for not yet is all rule and authority put down, under the all-compelling power of the King of kings,—the nations are still rebellious, and will be in rebellion when Christ comes; and yet we know from numerous Scriptures that it is to be a Kingdom upon earth. It is, therefore, a Kingdom which

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shall be fully established only after the coming of the Lord and the first resurrection. The Church in its present condition is only an earnest of that condition. God does not intend that the Church shall exercise dominion over the earth now,—to suppose this is the error of the Roman Church. The Kingdom spoken of in prophecy is a Kingdom over which God's elect shall reign, not in mortal but in immortal bodies. "They shall live [*i. e.*, they shall be raised to life again] and reign with Christ a thousand years." And after this, "cometh the end."

To give weight to this interpretation, I quote again from Dean Alford, who says, "It ought to be needless to remind the student of the distinction between this coming of Christ and the final judgment: it is here peculiarly important to bear it in mind."

The light shining out from these passages, enabling us to discern the purposes of God concerning the quick and the dead, also shines out from the oft-recurring expression, "the resurrection from the dead." The resurrection of our Lord is called His "Resurrection from the dead," the meaning being that His rising to life again separated Him from the company of those who were dead. Now we find this same expression used of that event to which we ourselves look forward in hope: it is a resurrection from among, or out from the company of the dead. The words "resurrection *of* the dead" signify that the dead to whom reference is made shall be raised to bodily life again. But the words "resurrection from the dead" point us to a day when God shall raise in glorified bodies a portion of the dead,—all the rest being still left under the power of death until another day shall dawn, when they too shall be brought back again through the gate of the tomb and be "judged according to their works." In Philippians 3 : 11, St. Paul plainly has reference to that which is by St. John called "the first resurrection." He declares himself desirous of attaining unto (literally) "that resurrection which is from among the dead," unto that resurrection, special in time and in glory, which is the prize of our high calling, as members of the Mystical Body of Christ. It was not enough for him to attain merely unto "the resurrection of the head." He might have part in that and still be a castaway, for wden the dead, small and great, stand before God and are judged according to their works, among them shall be those

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whose names are not written in the Book of Life (see Rev. 20: 12–15). He sought to be accounted worthy to be brought up from among the dead, not at that final day when the great harvest of the race shall be gathered before God, but at that day which he regarded as possibly very near, the day when the first-fruits unto God should be raised in glory, meet the Lord in the heavenly places, and from that exalted position witness the unfolding of God's purposes concerning the rest of mankind,—living, and dead, and to be born, during that last Dispensation which shall be bounded by the general resurrection and final judgment. In Luke 20 : 35, our Lord uses this same expression, saying that "they which shall be accounted worthy to obtain that world and the resurrection (lit.) out from the company of the dead neither marry nor are given in marriage." The words point to a resurrection to which some shall attain at a time when those who do not attain unto it are left behind in Hades, the final apportionment of their rewards or punishments being delayed.

Before passing on to consider more fully the bearings of the great truth that there is to be such a first resurrection, upon the purposes of God concerning the church and the world, let us briefly examine some of those prophecies of the New Testament which need, for their proper interpretation, the light from the passages which we have now studied.

In Luke 14 : 13, 14, the Lord says: "When thou makest a feast call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." When once we have come to understand that there is to be a resurrection at Christ's coming, limited to those who at that time are pre-eminently "His," before (probably long before) the end of man's history upon the earth, we see that these words "the resurrection of the just" describe that event: it is the resurrection of the "blessed and holy" spoken of in Rev. 20: 5, 6.

In 1 Thess. 4 : 16, 17, where the coming of the Lord is spoken of, no mention is made of the judgment of the unsanctified dead. It is only the "dead, in Christ," and those who being members of Christ "are alive and remain," that are mentioned. Why is this? Were the truth concerning the resurrection other than it is, it might indeed be said that the theme of

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the apostle here is not the wicked but the righteous. But in view of what we have learned, we see that there is also another answer: the apostle speaks only of the saints, because at the time to which he refers, it is these and these only that are gathered from the abodes of the dead to appear before God. This is a resurrection which is not associated with judgment for those who have part in it. It is the glorious inheritance of those of whom our Lord spoke when he said, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life." Whatever is meant by that judgment which even the blessed shall undergo (Matt. 12 : 36; Rom. 14 : 10, 11), it shall not make impossible the declaration of Holy Scripture that in a moment, in the twinkling of an eye, they shall awake in the Savior's likeness. There can be do suspense, no anxious fear, among those who thus awake, or among those who are suddenly caught up to meet the Lord in the air.

In Colossians 3 : 4, it is said, "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The appearing here spoken of is Christ's visible manifestation to the inhabitants of Christendom or of the world. Those who thus appear with Him in glory have first been gathered unto Him from the ranks of the dead and the living. Their resurrection and translation, and their presentation unto him, is the coming of the Lord,—to them; but the coming of the Lord to the surviving inhabitants of the earth is a distinct event, and in it His saints are seen accompanying Him, having been already glorified. When the Lord is revealed to the world, coming in the clouds of heaven, He shall be accompanied both by armies of angels and also by His glorified saints. By the brightness of this coming all His enemies shall be destroyed from among the living, and the earth prepared for the promised kingdom of righteousness and peace.

This naturally brings to our consideration an additional truth not hitherto mentioned, but necessary to a proper understanding of the still unfulfilled prophecies of Scripture. That those judgments with which the living enemies of Christ shall be visited, after the deliverance of the faithful, are to be accompanied by the visible manifestation of the terrible glory of the Lord, is a truth so plainly taught, and described in such startling terms,

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that multitudes of the ignorant take it for granted that the earth shall then be utterly destroyed and the history of man upon it come to an abrupt end. Nevertheless it is certain that many words of Scripture expressly forbid such an idea, and those which seem at first sight to favor it may easily be interpreted so as to bring them into perfect harmony with the rest. The following are passages of this kind. Matt. 24: 29, 30, "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. 2 Thessalonians 1: 7, 8; 2: 8,—"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; . . . and then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming. 2 Peter 3: 7, 10–12,—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . . But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

To understand such words aright, we must bear two things in mind. First,—that this earth has the promise of redemption (see Romans 8: 20, 21), and therefore is not to be blotted out of existence. St. Peter says it was once destroyed by water and shall be again destroyed by fire. He evidently is thinking of mighty changes in the outward aspect of the earth. As the Flood was at once a judgment upon the inhabtants of the old world and the preparation for the present state of

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things, so the catastrophies with which the present world is to be visited shall not merely bring judgment upon the nations, but shall prepare the material world for the new order ofthings,—the "new earth wherein dwelleth righteousness." Secondly,—that while the words quoted, especially those of St. Peter, describe so fearful and general an overthrow of the present order of nature that it would seem that nothing mortal and perishable will be able to survive it, we need not suppose that it shall all come at once in one sudden catastrophy, but rather that at the time of the first resurrection and the judgments upon the living enemies of Christ, there shall be a partial fulfilment of the prophecy, its final and complete fulfilment being reserved for the time of the end,—the time of the last resurrection and final Judgment. It is in strict analogy with what we know of the fulfillment of other prophecies, that words which seem at first sight to refer to one single event should require a series of events for their full accomplishment.

Take for instance the well known fact that many of the Messianic prophecies of the Old Testament point at once to the Savior's first coming in humiliation and his second coming in glory,—so that the Jews, perceiving that Christ when He appeared among them failed to satisfy all the terms of those prophecies, found in this a justification for themselves in rejecting Him. We, indeed, see plainly which words of the old prophets referred to Christ's first coming and which to His second coming, but the meaning was not so plain to those who lived before the Incarnation. And we should not be surprised to be told that the prophecies concerning the destruction of the present order of nature, as a preparation for the "new heavens and the new earth," must in the same way be interpreted as destined to have a partial fulfillment before the beginning of the Millenial Kingdom of Christ, and a final and complete fulfilment at its close.

Those judgments which shall attend Christ's manifestation to the nations of Christendom are but preliminary judgments,—the "end" shall not be then. The words of St. Peter must have, at that time, only a partial fulfilment, and not such a fulfilment as would prevent the continuance of the race upon the earth; because during the interval between that manifestation of Christ and the "end when He shall have delivered up the

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Kingdom," He is to reign over the earth as He has never yet reigned. It is to that interval, that last age of the history of man upon the earth, we must look for the complete fulfilment of multitudes of words such as the following: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession"; "All nations shall come and worship before Thee," as well as the yet unfulfilled promises to the Jews of national restoration and preeminence. On this whole subject I quote the following words from Dr. S J. Andrews' "God's Revelations of Himself to Men," Scribner 1886. "There are passages which seem indeed to indicate a sudden destruction of the old, and creation of the new, especially in St. Peter. (2 Peter iii.) But in his language he evidently does not make discriminations of time. 'The day of the Lord' we have already seen to be a period of considerable though indefinite duration. The words of the apostle take in the whole period, and look forward to the consumation,— new heavens and a new earth,—without discriminating the several steps by which it is reached. We know also from what is revealed as to the execution of God's purpose in man, that His redemption is by stages. The first to be exalted into the glory of the resurrection is Christ, the first-fruits; then they that are Christ's at his coming; then the end, when he delivers up the Kingdom to the Father. If the change from the old to the new were instantaneous at the Lord's coming, such progressive resurrection would not be possible; nor would the Kingdom period be one in which He is engaged in "putting all enemies under His feet." The words of Isaiah also, referring to the same events, are inconsistent with such an instantaneous change, since he speaks of those dwelling on the new earth as still under the law of death (65:20, etc.). The Scriptures are uniform in their teaching that the Messianic Kingdom is to be a period of redemption; and therefore no such physical change can take place at its establishment as would destroy the race, or make the earth unfit for a place of probation."

We ask, now, what bearing has all that has here been treated of upon the calling of Christians,— those who in this Day of Salvation are baptised into Christ? Does it not show the exceeding dignity of our position among all the ranks and orders of mankind? To be a Christian, and to hold fast that which we

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have received, is not merely to be delivered from eternal death and enter into life, but to belong to a company of redeemed men whom God purposes to use when He has glorified them, for the blessing of the whole world, during that last Dispensation of Redemption when His grace shall overflow in full measure to every nation and tribe and people. It is more than this: it is to belong to a body,—even the Body of Christ,—which shall to all eternity enjoy a pre-eminence among the hosts of the redeemed, as that divine Organism through which, (Christ being the head of it) God's power and love and wisdom, and His every perfection, shall be manifested unto the enraptured eyes of all the intelligent creation.

We have not yet beheld the best work of the Church of Christ. It has not even as yet come into existence as a Body. We know not how many more are to be added to it, in order that it may be fully furnished with all its parts. Its membership shall increase day by day until the times and opportunities of the Gentiles be fulfilled; and then, through the mighty power of Christ's Spirit, the whole shall be brought to perfection,—the wonderful instrument of God shall be completed in the number of its parts; and the parts themselves shall all be perfected, each in itself and in its relation to the whole. When this is accomplished, by that first resurrection, which shall do for the Body what the third day did for the Head, then for the first time shall the Church of Christ be capable of exerting its full power for blessing. The hour when a wonderful piece of machinery is brought to perfection is not an hour when it is laid aside as no longer of use as before. It may do much good work before the builder says of it that it is perfect; but when he can say this of it, then he will begin to use it for perfect work. So with the Church. "Man has never yet beheld the full and perfect action of the Church as the Body of God's Christ. All that the world has yet seen has been a struggle between God and His enemies for the Body of Christ. The powers of the fallen creature and the prince of the power of the air have fought, on the one side to hold back from God every individual of the human race. On the other hand, through the Holy Ghost, Christ has endeavored to lay hold on men. This conflict and trial is all that we have seen. But the day cometh when it shall be said, 'Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is

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come, and His wife hath made herself ready.' "

For this all creation waits. " The earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8. 19). For this each Christian should be ardently waiting But alas, to have a knowledge of the purpose of God in the first resurrection, is to hold what are called " strange notions" by a large proportion of the Christian world.

And how shall God prepare his people for that day, when it is about to dawn? He must first awaken among them a deep desire for what He shall be about to give them. Those who from among the living shall be changed, without seeing death, into the likeness of the Risen One, shall not receive so unspeakable a blessing as something which was more than either they desired or deserved." They shall attain it as something which they indeed did not deserve, but which nevertheless they did most earnestly desire and wait for. That will be the first thing. And that awakened desire and longing for what God is about to bring to pass will bring with it sincere repentance for sins, and due confession of sins. And full confession of sins, both individual and corporate, will make possible that which is scarcely possible now, Christian unity, organic unity, according to the Divine plan. The Church militant cannot be prepared for the Day of the Lord without these three elements of preparation. But these elements shall be seen, for " the wife shall make herself ready."

ALTRUISM.

Count Leo Tolstoi's Confessions bring very forcibly to our attention, the thought that the true and eternal life of man can only be found in living for others. All systems of relig. on recognize this great truth, but only in the New Testament is it brought fully into light, and only there are we plainly taught that the life which surrenders itself for the good of others, is the life of God begotten in human souls, and imparted through Jesus Christ, the Divine Man, who gave Himself for us. When we, therefore, talk about loving God, let us ask whether we love our brother also, "For he

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that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This commandment have we from Him, that he who loveth God loves his brother also." In the judgment scene of Matt. xxv., this is the test of character and destiny: "When I was an hungered ye fed me," "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me," and as it is the Son of *Man* who is judge, we believe that he announces a principle here as broad as the race of man to which He joined Himself as the brother of us all. If all to whom kindness was shown were Christians, we cannot see how both classes should speak of their failure to recognize Him in the persons of His representatives, but the "all nations" here manifestly include those to whom Christ had been a stranger, and yet with whose poor and sick he identifies Himself. They also are tested to determine whether self had been the centre of all their conduct, or whether they had shown that love of their fellowmen which proved that the love of God was dwelling in them.

This truth, that the love of the neighbor prepares one to inherit eternal life, is also the lesson of the story of the Good Samaritan, Luke x., 25-37. From this point of view we see how necessary it is that the long-accepted interpretation of Matt. xxv., 31-46, should be revised. The class who "go away unto life eternal" are not the redeemed church. They already have eternal life. They do not appear at all on this scene of judgment unless it be as the brethren referred to, and even here, the evidence, as stated above, favors the view that all sick and suffering humanity is here viewed as of one brotherhood with the Son of Man.

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THE PHYSICAL SIDE OF MORAL EVIL.

Among the foreign dispatches in the morning newspapers of Dec. 21 there was this singular paragraph.

PARIS, Dec. 20.—Prince Krapotkine delivered a lecture here to-night on "The Moral Influence of Prisons." He argued in favour of suppressing prisons and of leaving crimes to be committed at will, his opinion being that the only safeguard of society was the curing of diseases of the brain, heart and stomach, from which, he said, all criminals suffer.

It would be a wild experiment indeed for society, if no hand of power held a sword over the heads of evildoers, and all criminals were allowed to work their own sweet will. And yet there is an aspect of truth in this way of tracing moral evil to physical causes. The mistake is in assuming that such an origin relieves the victim of all responsibility. Physical and congenital defects may palliate crime. But they cannot entirely change its character, They make it very much harder for a moral agent to fight the battle of life and to maintain virtue, but they give him no discharge from that warfare.

The Bible never draws the sharp line between moral and physical evil which we find in our modern ethics. It views physical infirmities as a part of that disease of sin which affects man's whole nature. Hence it often speaks of disease as due to the power of the enemy. The sick, the maimed, the lunatics. whom Jesus healed were "oppressed of the devil" (Acts x. 38). It often views these maladies as the effects of sin. To the paralytic Jesus addressed this word of healing; "Thy sins be forgiven thee." And it emphasized the fact that the salvation which shall go down to the bottom of men's need must bring healing to the body also.

And this brings us to notice the point where the above

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paragraph touches the truth, although it does so blindly. Moral regeneration is not complete without physical regenesis. This is true of the system of nature. It can come out into "the liberty of the glory of the children of God" only as it is emancipated from the yoke of the evil powers who hold it in bondage to corruption (Rom. viii 19-21). The new.heavens and earth come to sight only as all that is evil and abominable are cast out, and there is no more curse. So with the individual: his salvation requires a complete bodily as well as spiritual transformation. This is the high goal towards which he is tending, and the first fruits of the Spirit, which is all he can experience in this life, may be now manifest in the region of the body as well as the spirit. This was the first marked effect of Christianity. It blessed men in the whole region of their life. Men were invigorated and gladdened and healed, and out of weakness were made strong. And this, we believe, is the unspeakable boon which the Church is yet to confer upon the world. The miracles which were the signs of the kingdom when Jesus came, and, after his resurrection, the tokens of his presence with the apostles, are to be ordinary operations of that kingdom when it comes with power. Prince Krapotkine will look in vain to human sources alone, such as science and sanitary legislation, for the cure of the diseases of the brain and heart and stomach to which, in his view, the abounding wickedness of the world is due. It is a well-known fact that, instead of civilization's overtaking and conquering some of these evils, they are on the increase. The proportion of the insane, the world over, is rather increasing than diminishing. The divine deposit of God's saving health for mankind has been made with his Church. It is indeed all now treasured up in her Head, but she she is yet too imperfect and chaotic an instrument to be qualified for its use. She must get back in-

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to unity, she must come out of her childishness and petulance and rivalries into the strength that belongs to her as the body of Christ. She must get beyond the alphabet of her present knowledge of him as her indwelling life; she must get into true and living relations with her head, who has promised to make his abode in her as she does his will, and who has declared it as his supreme will and crowning desire that we all may be one as he is one with the Father. Then his transforming power will be seen in her, and it will flow out from her in streams of blessing to the nations who shall walk in her light and bring their glory and honor unto her gates.

THE RELIGION OF BABYLONIA.

An interesting proof that God has not left himself without a witness among the heathen is given in Dr. Francis Brown's articles in the January number of the *Presbyterian Review*. He gives some striking instances of similarity between the devout expressions of the Hebrew and Babylonian Psalms and remarks:

"If words have meaning the words we have quoted from these old poems express a sense of ill-desert before beings of greater majesty and higher character than the suppliant possessed; beings who could pardon. and perhaps would; beings in whose graciousness, at all events, lay the penitent's only hope. A better conception of duty deepens and enlarges the thought of sin, and of the need and hope of forgiveness. The Jew had it in fuller degree than the Babyonian, and the Christian than the Jew: but because ther advanced stage is better, it does not follow that the earlier

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was wholly bad. Because the utterance of more profoundly instructed lips are richer and riper, it does not follow that the utterances of ignorance were empty and worthless. For sin and forgiveness are not mere concepts of philosophy: they are genuine and vivid experiences of human souls.

There were men behind those psalms who remembered God; and when any man remembers God in the vital, Biblical sense, God himself is at hand, his grace is moving upon the heart, his love is warming the atmosphere."

RETRIBUTION—HERE AND HEREAFTER.

As we advance in years, and enter upon what is called middle life, and especially in the latter stages, when middle life begins to draw near to old age, we are compelled almost unconsciously more or less to endeavour to find out if possible some of the causes which have led to results in our own life; to trace cause and effect, and more narrowly and and more impartially to examine our own actions in the past than was the case at the time. Having also comparatively little to expect or to hope for from the future, we naturally turn to the past. At this period the study of history more particularly forces itself upon our attention, as in history we see the operation of cause and effect on the grandest scale.

When we thus examine impartially and honestly the facts of history and circumstances of our previous life, we are compelled to come to some conclusions with respect to them.

The result of the examination has forced upon my own mind with overwhelming force the reality of one great truth, even the doctrine of retribution, whether for good or evil, and the conclusion I have arrived at is this: whenever we have done wrong, whether as nations or as individuals, we shall, as surely as the sun shines in the heavens, have, so to speak, to *Work it back*, and often in blood and tears.

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Repentance itself, however deep and sincere, will *not* avert the blow, though it will very greatly soften it. The laws of God are inexorable—inexorable because they are righteous. Even looking at this from a purely human point of view, we can discern that it would be the most cruel and the weakest thing possible for our Father in heaven to remit the just and righteous retribution due to sin, for it may be questioned whether we ever really learn properly to refuse the evil, and to choose the good, without more or less of suffering.

I may illustrate my meaning by referring to a circumstance of my school life. At the school to which I went we had a master who was a kind, good-natured, easy-going sort of man, who was very soon placated; so much so that after he had given us some task or imposition by way of punishment he would almost always let us off when we expressed our regret for what we had done. The result was that we all more or less looked with contempt upon him, and cared little for what he said. It has been truly remarked as one of the most singular features of child nature, and, indeed, of boy nature, if not of human nature, that when children are punished properly and fittingly, not vindictively, for what they have done, so far are they from disliking the person who inflicts the punishment, they actually respect, and even like him more for it. This I take to be a heaven-sent instinct of the soul, an undoubted proof that punishment is not sent as a curse, but as a blessing. Instead, therefore, of trying to escape the consequences of our evil deeds, we should rather see in this very chastisement the proof of a Father's love and care, and, in the words of the prophet, "accept the punishment of our iniquity," and thereby not only bear it better, but be actually raised higher than before. In connection with this point, I think that the ordinary evangelical theology has done a vast amount of mischief

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inasmuch as it teaches, or appears to teach, that sin when repented of is entirely and completely forgiven and blotted out by God. Now, God forbid that I should say, even for a moment, that when we truly repent God does not forgive us. I fully believe that in the highest and truest sense He does so at once; but what I mean is that forgiveness does not imply the letting us off, as it were. On the contrary, it is far otherwise. Forgiveness of sins does not at all imply this, but rather it renders the chastisement more necessary, inasmuch as God intends *through* this very chastisement to *restore* us to righteousness. "As many I love I rebuke and chasten" are the words of the Lord Jesus.

What repentance could be deeper or more sincere than that of King David when he penned the fifty-first Psalm? and yet his after-life was more or less one of constant trial and suffering, suffering evidently inflicted for his sin. In exact accordance with this we find the Lord saying to Moses, "I have pardoned according to thy word; nevertheless, in the day when I visit I will visit their sins upon them."

It were greatly to be wished that preachers of the Gospel, instead of dilating upon doctrines *usque ad nauseam*, were to instil into the minds of their hearers the fact that though God will pardon their sins on repentance, He will as certainly visit their sins upon them. I think anyone who reads the prophets of the Old Testament will see that this was the burden of all their prophecies. In fact, the general drift and tendency of the Bible, taken as a whole, is to warn us as well as to comfort us, and the moral of it all is, *Never do wrong.*

In spite of all this, however, we find men continually hoping that they will escape the punishment due to their sins, and thinking that, if they repent at some future time

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all will be forgotten and forgiven. We frequently hear such expressions as "So-and-so will settle down after he has sown his wild oats." There is in this remark unquestionably a certain amount of truth, for we see it frequently happen, but, for all that, the sins that have been committed are *not* forgotten by God. The words in the Book of Ecclesiastes are strictly true, "Rejoice, O young man, in thy youth, and walk in the ways of thy heart and the desire of thine eyes; but know thou that for all these things God will bring thee into judgment." I remember hearing a story of a man who had lived what is called a fast life (which really means giving the reins to one's passions). He had, however, subsequently settled, married an amiable wife, and had a comfortable home and children. But amidst all these outward tokens of happiness, the images of his former sins kept rising so constantly before him as to make his life perfectly wretched, and this went on until, as it were, his sins were FORCED BACK. I will venture to say that such is a frequent occurrence, and I repeat the ordinary orthodox theology is not without blame in the production of such a result.

There can be no doubt that this method of God's government, this punishing in cold blood, so to speak, is infinitely more efficacious than any other in causing us to view sin in its true light, and in making us sensible that it is indeed "an evil thing and a bitter" to have forsaken the Lord.

No doubt, however, the power of real repentance is very great, and, as I have said, though it will not avert the blow, it will most materially soften it. The true course for the sinner to adopt, therefore, is at once to repent and humble himself before God, to endeavour to make what reparation he can where reparation is necessary, and, above all, not to attempt to screen himself.

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When we have done wrong it is not sufficient for us to go on doing right for the future; we have first of all to repair to the utmost of our power the wrong that has been done, and then to receive with patience whatever our heavenly Father may see fit to send in the way of chastisement Indeed, when the penitence and sorrow are very deep and earnest, the blow when it comes may sometimes scarcely be elt. *The Rainbow.*

OPINIONS OF THE EARLY FATHERS.

BARNABAS.

"The prophets spake before concerning him (Christ), that He might abolish death and make known the resurrection from the dead, that he might make good the promise before given to our fathers."

POLYCARP.

"If we please (the Lord) in this present world, we shall also be partakers of that which is to come, according as He promised to us that He shall raise us from the dead."

CLEMENT.

"Blessed are those priests who, having finished their course before these times, have obtained a fruitful and perfect dissolution. For it is written, Enter iuto thy chambers for a little space till My anger and indignation shall pass away; and I will remember the good day, AND WILL RAISE YOU UP OUT OF YOUR GRAVES."

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JUSTIN MARTYR.

"I say not that all souls shall die. At the time of judgment those souls that appear worthy of God DIE NO MORE.

"God alone is uncreated and incorruptible; but all things beside Him are created and perishable.

"For this reason SOULS BOTH DIE AND ARE PUNISHED. For the soul cannot live of itself as God does. But as the personal man does not always exist, and body aud soul are not forever conjoined, but whenever this harmony may be dissolved the soul leaves the body, and the man is no more: so likewise, whenever it is necessary that the soul shall no longer be, the vital spark leaves it, and the SOUL IS NO MORE, but itself returns whence it was taken."

TATIAN.

"The soul in itself is not immortal, but mortal: nevertheless it has the power of escaping mortality."

THEOPHILUS.

But some will say. "Was man made mortal by nature? By no means. If immortal, He would have made him a god. If mortal God would have seemed to be the author of sin. Therefore He made him neither, but capable of both, so that if he was carried to the things that lead to immortality, he might receive immortality as a reward and become godlike. But on the other hand, if he should turn to the works of death he might become the author of death to himself. Now, God repairs the evil. For as man brought death upon himself by disobedience, so by obeying the will of God, he that chooseth may obtain for himself the ETERNAL LIFE. For God has given us a law and precepts which every one who does may be saved, and obtaining the resurrection, may INHERIT IMMORTALITY.

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NOTES ON CURRENT TOPICS.

A friend has handed us the following, taken from the NEW YORK TIMES.

FLORIDA, N. Y., Dec. 25.–The Rev. R. E. Campbell, who for five years has been Pastor of the Presbyterian church here, this morning tendered his resignation in order to enter the ministry of the Protestant Episcopal Church. In the course of his sermon this morning he said: "Everything for the last century has been reacting towards the catholic tone and spirit expressed in the English Prayer Book, while with the dogmatic and metaphysical creeds of the reformation period, especially with the Westminster Confession, the very opposite is true. Calvinism means formula and separatism. It is hard on the weak and foolish; it is liable to be harsh and one-sided. The Presbyterian church is honey-combed with men who have subscribed to it, and yet in their innermost hearts do not believe it. The "five points," preached in their integrity and logical affinities, will offend the people and empty the churches. This only goes to show that the Presbyterian Church is in more sympathy with New Testament and catholic Christianity than her theologians would confess or her standards allow. I cannot any longer subscribe to a system of faith, which if it is spoken at all, is spoken with the lips of death.

We do not propose to repeat what we said in respect to the similar case of the Rev. Rollo Ogden, who gave up his church in Cleveland a few months ago and withdrew from the Presbytery. It seems plain to us that if the Presbyterian church is as faulty in its theology as is here represented,—and we have not been slow to point out its defects—it is someone's duty to endeavor to remedy the matter. If there is this incongruity between her formulas of faith and the secret beliefs of her ministers and members, then it is manifestly the duty of somebody to strive to bring the church on to a more honest ground. We cannot see why it was not Mr. Campbell's duty to attempt something in that line before he abandoned it. Have we not all vowed to seek to promote her peace and purity? Are we to assume that the system is greater than the church, and that its dead letter is more than the life of the body? If so, then is the Presbyterian Church under even a worse bondage than the Papal, by as much that it is better to

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have a living man for a master than a dead formula. And we may all well turn our backs upon it. We believe, however, that the Church which has made one creed, can and will make another, at whatever point God may give her greater light. We believe that if she is in bondage, her own children should go to her relief. If she has gone astray at any point, they are the ones to lead her back. For our own part, we have refused to accept the theory that the Confession is our master, and are striving for the principle that the Church is a far larger adn more vital thing than any human system. We are con tending within the Church for the liberty wherewith Christ has made us free, and for the larger and more catholic views which this brother says she already largely cherishes in secret, and which will bring her into fuller sympathy with that Catholic Christianity which he admires.

We are only sorry that such men as Mr. Campbell and the many other malcontents with which he tells us the church is honeycombed, do not speak out and come to our aid.

The Rev. Chas. A. Barry, who has just declined the call to the Plymouth Church, Brooklyn, thus concisely defines the need of the hour. "There is need of a broad, evangelical, interpretation of the Gospel which shall be credible by a man's whole nature."

THE PRESYTERIAN'S critique upon our recent book, THE FIRE OF GOD'S ANGER, reads as follows:

Mr. Baker's theory is that "resurrection is redemptive,"and that in respect to the wicked dead, God will "take up their case" again, and that some of them through the power of Christ will be saved–but not all. There is to be a second election of grace, a second company of the redeemed, and then incorrigible sinners are to be left among the lost. But why not another intervention? Why may not God "take up their case" again? There is about as much evidence for the third as for the first.

This criticism is meagre and unfair. 1. In that it fails to pronounce upon the truth or falsity of the principle upon which the argument proceeds. If resurrection is not a recovery from death—the wages of sin—what is it?

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2. In that it creates a prejudice against our argument that the countless multitudes of the race who have died without any true test under the gospel of Christ, are to be so tested in a resurrection, by denominating all of this class, "the wicked dead" In our view it includes devout heathen, and probably that infant portion of the race who are not "sanctified" in believing parents. (1 Cor. vii. 14).

3. In that its query–why not another intervention?–assumes there is no more evidence for this intervention through resurrection than for successive interventions; whereas the Scriptures plainly teach the "hope toward God that there shall be a resurrection both of the just and the unjust," but says nothing about successive resurrections. On merely rationalistic grounds there might be force in the inquiry–Why not another? But this book professedly confines itself to the argument from Scripture. The Bible does plainly promise a future resurrection for all who died in Adam. It gives no promise of a second resurrection out of a second death

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ANSWERS TO CORRESPONDENTS.

A valued correspondent in Toronto says:

Your Janunary No. strikes a good note in "Truth for the Times." But on page 19 your sratement to support a conjecture that martyred saints may have been already raised (which of course is at least open to question) seems to me to run adverse to Paul's declaration in 1st Thess. iv and v. You say the drift of New Testament teaching is toward the conclusion that not all the saints are raised together. Paul certaiuly maintains, as you say in one part, that every man is raised in his own order or rank; but that does not contradict what he states to the Thessalonians in chapters 4th and 5th, that the dead in Christ are first raised, and then the living remainder, as I take it, of the whole body of Christ; —the Church—are simultaneously gathered with them into the air to meet the Lord.

There is much force in our friend's exposition of the apostles teaching in this passage. The fact is there are two aspects of Scripture

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teaching upon this whole subject. The one seems to require this view of simultaneous resurrection, the other favors the view which, in the article referred to, we speak of as admissible, and perhaps preferable. Our correspondent admits the principle of progressive resurrection, as true of mankind at large. The church is the first fruits; Such passages as Rev. xiv, 1–4, xx, 4–6 imply that among these first fruits some sheaves are ripened before others. The undefiled virgins, the martyrs faithful unto death, are seen as the first to enter into life and glory. The same thing is implied in the exanastasis of Phil. iii, 11. It was not merely a resurrection from the dead for which the apostle was striving so earnestly; all saints are assured of that. It was an out-resurrection from among the dead. The phrase seems to imply priority in time as well as rank. In like manner he speaks of a crown of righteousness laid up for him, as one who had fought through his battle to victory; whose sacrifice of self on the altar of Christ's service was now awaiting completion in the "offering up" for which he was ready. And such a crown, he says, awaits "all who love his appearing" a phrase which certainly does not describe at all the Christianity of our day. His language in 2d Cor. v. also accords with this anticipation of immediate reward.

The problem therefore is to bring these apparently diverse teachings into harmony. For our own part we see no objections to falling back upon the supposition, that there was progress in the apostle's spiritual discernment of these mysteries. Upon several points revelation with even the apostles was progressive. In St. Paul's epistle to the Thessalonians he writes as if he expected the day of the Lord to come in his own lifetime. In the second epistle he declares that the mystery of iniquity must first be consummated. So it may be that, while in this first-written of his epistles—1st Thessalonians—he viewed the resurrection of the saints as a simultaneous event, he was afterwards more fully taught to discern a necessity for it, and so to present it, as in the later epistle from which we have quoted, as eclectic and progressive. For, as is well known, the epistles to the Thessalonians are acknowledged as having preceded by several years those to the Corinthians, while that to the Philippians, and the second epistle to Timothy, were written while he was a prisoner at Rome.

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A friend writes to us in criticism of that expression in the prayer at the close of the last number, by which "all who are baptized in the name of Thy Son Jesus Christ" are prayed for as if they all belonged to His mystical body. But this expression adapts itself to whatever view of the Church the one who uses it may hold. The term "baptized into Christ" in Scripture usually implies spiritual baptism. "For by one spirit are we all baptized into one body." If our friend therefore insists that only the regenerate compose the body, which is no doubt true, she can still use this prayer.

But on any view, it is proper to assume that all the outwardly baptized are presumptively Christians. It is not our prerogative to discriminate. God alone is judge. And just as godly men in Israel prayed continually for the whole nation as God's chosen people, although they were by no means all regenerate, so we surely may now pray for the whole company of God's professing people.

This correspondent objects also to our "dogma of one denomination' and asks: "Which one would you select?" Our reply is "neither." The sin of denominationalism would certainly not be cured by more of it. Our view all along has been that, in the present divided state of the Church, no existing division can possess either the life or the truth of Christ in completeness. Each one however may have something to contribute to the final perfection. What we have been principally contending against is the self-satisfied complacency with which Christians regard the present state of things, as if there were no sin involved in these separations; as if it were wrong in Paul's day to say "I am of Paul and I of Cephas, and I of Christ, and right in our day " to say "I am of Wesley, and I am of Calvin, and I of Luther, and I of Christ." With equal emphases we ask: "Is Christ then divided?

Our correspondent refers to the frequent union meetings and efforts of our day to prove that the existing denominations are in reality one. We rejoice with her in these evidences that the rising tide of unity among Christians is overleaping denominational barriers; but after all how much of true confession of the sin and ignorance that lies at the bottom of these divisions does one hear at these meetings? How few are the earnest prayers that God would lead us out of this confusion into that light where we shall see all things in His light. When Christians go away from these meetings back into their own denominational lines they do not work there as if "the concern of one was the concern of all." And they certainly do not succeed, by these transient movements, in convincing the world that they are one. We have it from the Master's own words, that until this oneness is realized as the very principle upon which the church is constituted, and by which alone it can be made efficient, the world will not, either at home or abroad, be brought to know Him as its Lord and Savior.

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BY JOHN G. WHITTIER.

In the Minister's morning sermon,
  He told of the primal fall,
And how henceforth the wrath of God
  Rested on each and all.

And how of His will and pleasure,
  All souls, save a chosen few,
Were doomed to eternal torture,
  And held in the way thereto.

Yet never, by Faith's unreason,
  A saintlier soul was tried,
And never the harsh old lesson
  A tender heart belied.

And after the painful service,
  On that pleasant, bright first day,
He walked with his little daughter
  Thro' the apple bloom of May.

Sweet in the fresh green meadow
  Sparrow and blackbird sung;
Above him their tinted petals
  The blossoming orchard hung.

Around, on the wonderful glory,
  The Minister looked and smiled:
"How good is the lord, who gives us
  These gifts from His hand, my child.

"Behold in the bloom of the apples,
  And the violets in the sward,
A hint of the old lost beauty
  Of the Garden of the Lord."

Then upspake the little maiden,
  Treading on snow and pink,
"Oh father! these pretty blossoms
  Are very wicked I think.

"Had there been no Garden of Eden,
  There had never been a fall,
And if never a tree had blossomed,
  God would have loved us all.

"Hush my child!" the father answered,
  "By his decree man fell;
His ways are in clouds and darkness,
  But He doeth all things well.

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"And the weather by His ordaining
  To us cometh good or ill,
Joy or pain, or light or shadow,
  We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
  "And I try to love Him, too;
But I wish he were kind and gentle,
  Kind and loving as you."

The Minister groaned in spirit,
  As the tremulous lips of pain,
And wide, wet eyes uplifted
  Questioned his own in vain.

Bowing his head, he pondered,
  The words of his little one.
Had he erred in his life-long teachings,
  Had he wrong to his Master done?

To what grim and dreadful idol
  Had he lent the holiest name?
Did his own heart, loving and human,
  The God of his worship shame?

And lo! from the bloom and greenness,
  From the tender skies above,
And the face of his little daughter,
  He read a lesson of love.

No more as the cloudy terror,
  Of Sinai's mount of law,
But as Christ in the Syrian lilies
  The vision of God he saw.

And as when, in the clefts of Horeb,
  Of old was His presence known,
The dread, ineffable glory
  Was infinite goodness alone.

Thereafter his hearers noted
  In his prayers a tender strain,
And never the message of hatred
  Burned on his lips again.

And the scoffing tongue was prayerful,
  And the blinded eyes found sight,
And hearts, as flint aforetime,
  Grew soft in his warmth and light.

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A. H. W. writes to us from Marlette, Mich. approvingly of the January No., but dissents from our idea of resurrection as spoken of in the first "extract from letters" He says:

The writer speaks of the entire race having a "return to natural life" No such idea seems to be given in the Gospel. The being "born again" is being born to a spiritual life in a spiritual body. Spiritual or celestial bodies are not natural bodies; and are not subjected to earthly sins. They may therefore undergo correction, discipline, but not probation; they may be "baptised with fire;" they may commit presumptious sins, as did the angels; but have not the earthly senses or greeds.

No man is ever twice a natural man, in any physical sense.

All we know upon this subject is that the scripture speaks of bu two orders of life for man, the perishable, (Jas. iv. 14) and the eternal; and of but two types of manhood, the earthly and the heavenly. (1st Cor. xv. 40–50). The earthly is tied to the creature; it may be innocent, as was Adam, but it is not free and sovereign. My reason for believing that all men when raised from the dead are not lifted into the heavenly order is, that there would then be no "resurrection of judgement" The eternal life cannot be put under judgment and restraint. It must be pure and unfettered or it would not be eternal. And imperfect beings cannot have "spiritual bodies," Satan and evil angels are always represented as bodiless demons. The possession of even an earthly human body is an advance on the scale of Creation. Evil spirits were eager to go into even swine. A spiritually embodied being is the highest form of creaturehood. Scripture speaks of no other form of spiritual bodies than that which is conformed to the glorified manhood of Jesus. A "resurrection of judgment" therefore, must be to a lower order of life than the eternal, and a lower order of body than the spiritual and heavenly. And as the only other order spoken of is the "earthly," it seems right to infer that this must be the rank to which those are raised who come under judgment. It is not necessary to conceive of these resurrected masses as all brought back to this planet. There may be other spheres of terrestrial life, in which they undergo that discipline which shall test the question of their fitness for eternal life; but this must be the platform of being on which the contest must be made, and the crown of eternal life won. Otherwise there would be but one kind of resurrection, the resurrection of life, and but one order of risen manhood, "the mage of the heavenly.

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WORDS OF RECONCILIATION.

VOL. IV.] MARCH, 1888. [No. 3.

MILLENARIAN CRITICISM.

Some of the most determined criticism to the positions taken in THE FIRE OF GOD'S ANGER that has yet reached us has come from our Millenarian friends. The leading principle of that book is that Resurrection, whenever it reaches a man, is redemptive. This requires the view, that the punishment of the sin which attaches to him in this life is inflicted in death, and during the death-state (sheol) in which he abides before resurrection. His "day of judgment," therefore must also lie this side of resurrection. It must precede, indeed, his captivity in hell (sheol). His confinement there as a "spirit in prison" must be the result of a previous sentence, and in execution of the law that "the soul that sinneth it shall die." The common view that such a lost spirit is confined there awaiting sentence is without warrant of Scripture.

In proof of this we appealed to such passages as Luke xvi, where the rich man is seen as already in hell, being in torments,—to the declaration of Jude vii that Sodom had already suffered the vengeance of eternal fire, and to the revised rendering of 2. Peter ii. 9, which shows that the un-

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righteous are now kept "under punishment." Our special proof, however, was found in the fact that all our Saviour's warnings against being cast into hell (Mark ix. etc.) are much more naturally interpreted as applying to an impending loss of man's present body and soul, rather than of a future resurrection body. We also showed that the common interpretation of the judgment scene in Matt. xxv. 31-46, which locates it beyond the resurrection, is not fairly deducible from the text, and is out of analogy with the parallel passages referring to this event, such as 1st Thess. ii. 9. Leading Millenarian interpreters, such as Drs. Pierson and Brooks, the late James Inglis and others, have taken this view, that this passage relates to the judgment of the living nations of mankind, and not of the dead. We have only differed from them in viewing it as already begun (before that generation passed away), and that the end of this age would witness but the consummation of a world-judgment which began when Jesus was exalted to be both Lord and Christ.

A writer in the *Messiah's Herald* of Boston has been assailing at length this fundamental position of our book, and laboring to prove that the "all nations" gathered before the Son of Man are the countless masses of the dead. The main argument relied upon is that the Son of Man comes in His glory before this judgment, and that Scripture always connects the resurrection of the dead with His coming. Passages are referred to, such as 1. Thess. iv. 16, 1. Cor. xv, to prove this. These connect the resurrection of the *saints* with the Lord's coming. They are of no special value, therefore, in this discussion. The passage made most of is 2d Tim. iv. 1. But the reading of it in the New Version does not assert that the judgment of the quick and the dead is all deferred to a future appearing. It reads—" I charge

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thee in the sight of God and of Christ Jesus, who shall (*mellei*) judge the quick and the dead, and by His appearing and His Kingdom." We have never denied that the judicial work of Christ reaches beyond this present age, or that it will not extend itself over all the dead in the ages to come. On the other hand this is the very thing affirmed in the chapter on "The Resurrection of Judgment." But what we have denied is that in this sense of an assize, or judicial trial to determine individual destiny, this is deferred to some distant day of judgment after all the dead are raised. The death-sentence is passed upon the sinner long before, and executed too. And hell closes its gates upon him long before his resurrection. And our critic quotes no passage tha denies this. On the other hand we quote decisive declara tions of Jesus that the word concerning His enthronement and coming as Judge would be fulfilled before that generation passed away, and His many emphatic words that the loss of the soul, or life, in hell is an immediate peril.

And this leads us to face the matter boldly, and to assert that not only the coming of the Son of Man, but the events associated with it, the rule and judgment of the world, the resurrection of the dead and the reign of the saints, must be viewed as already begun, although not manifested. We have repeatedly said that we must break with our Millenarian brethren at this point, in that they insist on viewing all these things as events of the future. Whereas it is only the "manifestation" of them for which we wait. They exist now as facts, although the world sees them not. It is a fact that Jesus is now enthroned as Lord and Christ (Matt. xxviii. 18. Acts. ii 33-36). And His "coming" is a present as well as a future fact (Matt. xvi. 28, xxiv. 34. Rev. ii. 25, xxii. 12). Such passages view His parousia as a presence breaking in unawares upon the individual and upon

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the world at many points along its history, as for instance at the destruction of Jerusalem: although these crises in the lives of individuals and of nations are but prelibations of the open manifestation of His presence at the end of the age. And it is a fact that such periods are periods of judgment and proofs that He is now judging the world in righteousness. It is a fact also that the graves began to give up their dead after He arose (Matt. xxvii. 52, 53), and that eminent saints, like Paul, looked for a speedy resurrection (2d Cor. v. 1, 2d Tim. iv. 6-8), as did also, at a later date, the martyrs (Rev. xx. 4), as all early church history attests. And if raised, such saints must be associated with their Head in His present administration over the world from behind the clouds, as preparatory to the open assertion of His dominion when the clouds shall be rent. The great mistake of modern Millenarianism is in its so emphatic assertion of Christ's future coming and kingdom, as to blind men to the facts of His present rule and judgment. Our eyes need to be opened to that which is near us and around us, as well as to be peering into the heavens for that which is to be disclosed from thence.

Therefore we say that we shall do violence to Christ's words and misconceive the meaning of His Messianic mission, if we thus constantly make remote what He declared was near at hand. And therefore we take Him at His word when He declares that the Son of Man was then about to enter upon His kingdom and judge the living nations of men, as the prophet Daniel—from whose vision (chap. vii.) the costume of the scene depicted was drawn—had foretold, and that He is now distributing men to the right or the left hand, bestowing upon them eternal life, or handing them over to the eternal fire. This fire is a concrete expression

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for those destructive forces which consume the bodies and souls of men in death. And we have not the least doubt that the "nations" so sorted are the living generations of men who come and go on the earth, and pass before His judgment-seat during their earthly trial,—the righteous passing into the regions of life eternal, the wicked into the abyss of death there to abide in a bondage embittered and prolonged according to their deeds, until the hope of another opportunity in life may dawn upon them through the grace of Him by whom all who died in Adam shall, each in his own order, be made alive. This simplifies the whole matter. It makes the judgment-seat of Christ a present fact. It makes the punishment immediate, and not something awaiting a remote assize in the dim unknown. It does away with the figment of a prolonged probation during an intermediate state before trial. It relieves the orthodox muddle of a double judgment, of a resurrection that is confessedly due to Christ's redeeming work and yet has no other purpose than a doubling up of the sinners' damnation,—of a sentence to hell that is interrupted for a little while for the sake of another trial and sentence, to be followed by a second casting into hell. Surely the ways of our God are not thus crooked. His judgments are true and righteous altogether.

And this view of an ever present judgment that sorts men for life or for death is in the line of that law of life which Science has brought into such prominence in our day,—the survival of the fittest. It shows how only a select class are found worthy of immediate entrance upon that nobler life which is eternal, and verifies our Saviour's words that self-pruning and striving and the surrender to death of all the baser elements in human nature is necessary in all who tread the narrow way that leadeth into life. Up to this point Calvinism is right. And Professor Drummond's analogy

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between the laws of life in the Natural and Scriptural World is well drawn. But neither Calvin nor his later exponents have seen the true meaning of this election, in the divine plan; —that the overcomers in this conflict become a priestly class to their brother men who fall in this struggle and lose their heritage in life, and that it is in the line of blessing and not of cursing that God has provided for them at a later stage the gift of another life through a resurrection from the dead.

Another critic in MESSIAH'S HERALD has assailed other features in the argument of our book. Our reply to him will be found among the Answers to Correspondents in the present number.

THE RESURRECTION OF THE JUST AND OF THE UNJUST.

Certain obscurities in our prevalent conceptions of the Christian scheme need greatly to be cleared away. One of the most serious objections in the common mind to the reception of Christianity is its confused explanations of the relation between character and destiny. This was illustrated in the recent letters that passed between Dr. Field and Colonel Ingersoll. Dr. Field was charged by his adversary, not without reason, with holding two contradictory theories of the way of life, namely, that every man would be judged by the test of his faith in the atoning work of Christ, and that every man would be judged strictly by character, that is, according to his deeds. We see, indeed, how these two statements are reconciled. But the usual ways of reconciling them do not commend them-

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selves to the ordinary mind; and this, because an important feature of the truth concerned is left out.

We need to know then first that the Bible presents but one test of a man's fitness for eternal life. He must have a character suited to it. "Blessed are the pure in heart, for they shall see God." "Without holiness no man shall see the Lord." In brief, only the Christ-nature in a man can fit him to dwell with God, and this can be begotten and matured only through such faith in Him as produces self-surrender at his cross, so that out of this death unto sin we may be created anew in Christ Jesus unto good works. But only a "little flock" is found who are ready to submit to these terms, and count all things but loss for Christ. Of such it is said they are now risen with Him. They are conformed unto His death, "if by any means they may attain unto the resurrection of the dead."

But the mistake is in supposing that this is the only class who receive any benefits from Christ's redeeming work. They are merely a first-fruits company, who constitute with Him the one body of the Christ, chosen to carry out God's purposes of blessing to the world in the ages to come.

Chief of these blessings is the gift of another life, secured to all the race, and to be bestowed by a resurrection of every man in his own order.

Now the confusion referred to exists, first, in men's reading of our Saviour's teaching. A large part of it was esoteric, given to this select company of disciples whom He instructed in the narrow way of life. The Sermon on the Mount, for example, was not spoken to give laws for universal human conduct, or precepts for the regulation of human society. In the present condition of the world, society and government would be impossible if there were no resistance

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of evil and no *lex talionis*. And yet the higher humanity shall reach in its struggles toward perfection, the nearer will it approach toward the reception of the principles of that discourse, as revealing the deepest laws of life and blessedness.

There are, however, certain great principles of life and conduct which ordinary men are prepared to receive and understand, and by which Jesus and His apostles declare all men must be judged. Chief of these is the principle that destiny goes along with deeds. This principle is applicable to all men everywhere, in Christian or in heathen lands, and it is easily understood.

Now, while few men attain that high type of Christ-character which marks them as partakers of eternal life, and as "risen with Him," and while no other class than they "have passed from death unto life" and "shall never taste death," all other men, at later stages, and in ranks according to their desert, shall "come forth from their graves" (Jno. v. 29). The point we now make is that "the resurrection of the just and of the unjust" spoken of in these and other passages, does not embrace the saint-class, who are viewed as having already entered into life, but it is a sorting of all other men according to their deeds, and according to their capacity for life, or their unfitness for it. This at once supplies to all men a motive for right human conduct. It sets before all a definite reward for right doing and for merciful dealing. Good conduct in this life cannot save a man from going down to death, unless it be of that kind which goes down to the very roots of his being, and springs from the new birth of a divine nature in him. But good conduct here will determine the plane of being to which men will be raised in the life to come. Just men, like Cornelius before he knew Christ, or compassionate men, as

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Dr. A. A. Hodge confessed Sir Moses Montefiore to be, may look for "the resurrection of life," which means that they will be recovered to that plane of life along which they may reach life eternal: while unjust men must come forth to a lower grade of embodied life, and abide on the plane of judgment, made bitter and hazardous according to their deserts, and ending for all who continue hardened in evil in a second death. This explanation saves us from such lowering of the terms of eternal life, and of membership in the body of Christ, as Dr. Hodge was obliged to resort to in order to find a place for all infants and devout heathen, and for this devout Jew, in the redeemed Church of God. It shows but one way of eternal life, and that so straight and narrow that few at once find it. But it shows, also, the grace of God in providing, through the ministration of these few, another opportunity of life for all men, and how their captivity in death becomes lightened and shortened, and their new opportunity becomes blessed or burdened, according to character. And it thus presents the gospel in that broad scope of blessing to all mankind which the Scripture assigns to it. It takes away all partiality or respect of persons from God's judgment, and presents one unvarying standard by which all must be tried. It shows how that, while few now find entrance into the holiest precincts of the Church, those who abide in her outer courts are not without their share of blessing; for while many who are called do not find the way of life, they may be preparing hereafter to find it. It preserves intact the line between the Church and the world, and yet saves Christians from that exclusiveness and bigotry and narrowness of sympathy which repels the world; for these, also, are seen to be under God's care and training for a life to come.

It will thus be seen that we have come to accept

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more definitely that interpretation of the two great judgment passages in John v. and Matt. xxv., which we have in previous articles suggested. These are the principal passages in which our Lord describes His subsequent sorting of mankind. In Matt. xxv., 31–46, we see the Son of Man exercising that judgment over the living nations of mankind, of which the Messianic prophet Daniel had spoken, and bidding them depart into the fire of destruction, or unto (*eis*) life, eternal according to the simple test of a character suited to the one destiny or to the other. In John v. 21–29, we hear Him declaring that such is the scope of that power of judgment given by the Father into His hands that not only living men are included in it: it must extend itself over all the regions of the dead. They must be quickened to another life, and be sorted on this same principle as they have done good or ill. In both these judgments we have the same universal test, applicable to Jew and Gentile, to Christendom and to heathendom. The test does not presuppose a knowledge of Christ, nor a probation under His gospel, although it does not exclude it. It brings to view rather the immense multitudes who had not known Him, and yet had known the enduring distinction between right and wrong. Among these there is found a just class whose deeds of justice and of kindness, now find their recompense (Luke xiv., 14). While those who had refused to do such deeds meet their award. These two great passages, then, present Christ to us in that character in which the apostles so often speak of Him, as the Judge, both of the quick (the living) and of the dead. We see that they are not judged together at one great assize; but as the psalms and prophets had foretold, and as He describes it in John v., His judgment of the world is a long-continued and all-embracing administration. It began with His ascension; it shall not

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end until the realm of the dead has yielded up all its captives and the last enemy is himself destroyed.

AMUSEMENTS.

Upon no subject are professed Christian people more troubled and bewildered than upon the vexed question of amusements. Here again the perplexity arises from this confounding of the saint-class with the larger class of professors and worldlings. The law of saintship demands severe dealing at these points of self-pleasing and self-indulgence. Scripture gives no arbitrary rules. The saint can render no acceptable obedience that is not voluntary. Hence the Bible refuses even to abridge for him the liberty wherewith Christ makes free. And yet the tastes and aspirations of the heaven-born child are away from mere earthly delights towards things that are above.

But many of even God's own children cannot yet bear this way of the cross. The twelve disciples had to be led along very gently in it, and so must they. Hence it is useless to bring these hard sayings to bear upon them. Still less can we expect the world to be governed by them. They are on a different plane. They are not to be judged by these high standards. They are not in the position of contestants for eternal life. They may be in the future. And it is a matter of vast importance to them whether their present life shall fit them for success in this future trial, or for defeat. Their moral conduct, their self-control, their kind treatment of others, their love for their neighbours, or their lack of these things will all be summed up in the account. But they cannot be weighed in the same balances of the sanctuary with the regenerate child of God. They have not his life. They do not feel his motives. They are not capable

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of his self denial and of his new obedience. They are not on the divine plane, but they will be judged on the lower human plane they occupy, and according to their works. A clear view of this principle makes plain to us much that is obscure in this matter of amusements. Things that would be deleterious to the spiritual life of the Christian may be healthful recreation to the merely natural man. The one is not to prescribe the law for the other. We of course do not mean to include in such things anything that feeds sinful appetite or inflames passion or degrades taste. Such effects are always evil, and any man who indulges in this way sins against his own soul. But within the range of what are called innocent amusements, the distinction must be observed between the standards of judgment applicable to these two classes. The spiritual man must not claim to enforce his standard on the natural man. For the natural man perceiveth not the things of the Spirit of God, as does he. And the Bible assumes that even on the natural plane there may be a patient continuance in well-doing which God will reward. To state an extreme case: no one of us would expect that, if St. Paul were living in our day, he would think it right for him to join a base-ball club, or a dramatic association. He would have so many higher things to think about and higher aims to pursue, that he would have neither time nor taste for such things. And yet for some young Christian on a lower plane they might be harmless, and, to a child of this world, positively useful. So God judges us all according to our light and opportunities, and the circumstances by which we are surrounded. And while He has but one way of eternal life, and that straight and narrow, He has paths of discipline and ways of judgment which lead up to that one way. And men will be kept in these or be suffered to stray away from them, according to their deeds. So that if the law of right living and good example control men in every sphere

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of life, whether of business or pleasure, they may know that God's administration toward them in the future will bring them recompense, as they must also bring penalty to every soul of man that doeth evil.

SALVATION BY WORKS.

We are aware that in all this we shall be accused of teaching salvation by morality. But all depends upon one's definition of salvation. If by it is meant the possession of eternal life which involves a share in the divine nature and glory, we say that no man can reach this goal except through a divine birth, and that this is the gift of God through Jesus Christ our Lord. But we may mean by the term such a salvation from death as shall issue in a "resurrection of life," and shall lift its subject to that platform of life in the world to come on which he may press forward to this high goal. This is not salvation in its fullest sense, but it is recovery to the path that leads toward it. And that men may set their feet toward this path by good works, or away from it by evil works, is one of the plainest truths of both the Old Testament and the New. We need to remember, indeed, that for all classes of men, even Christians, salvation is viewed in Scripture as a goal not yet reached, but toward which they are to strive. Christians indeed are spoken of as potentially "saved." But they are also warned that salvation, as a final result, depends upon their holding steadfast to the end the beginning of their confidence (1 Cor. xv. 2, Heb. iii. 14). So that Scripture presents to us salvation under both of these aspects, as the undeserved gift of God's grace, and something for which we are to strive. And while moral men cannot be said to be striving for it, because no man can purchase or earn it, they

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may still be striving towards it. St. Paul speaks (Acts xx. 21) of "faith toward our Lord Jesus Christ." This would seem to be something lower than faith in Him, and yet in the same direction. So we may here discriminate between such as are saved, and such as are in the way of being saved (Acts ii. 47, R.V). In this latter way Cornelius was before he sent for Peter. But before he was "saved" (Acts xi. 14), he was in the way of being saved. For his prayers and his alms had come up for a memorial before God and he was accepted before Him. He is called a "just" man (x. 22), and would have had part in "the resurrection of the just," even if before his death he had not been born again of the Spirit through the revelation to Him of Jesus the Christ. And this is all there is n our view of salvation in the way of good works. We merely mean that such works put one in the way of this high blessing, and evil works lead away from it; and that God will render in this particular to every man according to his works. For that salvation will be attainable beyond this present life lies in the very fact that God has provided to raise men to another life beyond the grave.

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TWO EXPLANATORY LETTERS.

We have been obliged, either to submit to be judged by erroneous statements of our "case," or to make our own statement through the public press. The following letters appeared in the papers to which they are credited.

EDITOR OF THE SUNBEAM.—Dear Sir.—A friend has just sent me a copy of the recent issue of your paper in which you criticise my relation to the West Jersey Presbytery, and express the opinion that I ought at once to step down and out. If the Church be merely a creation of its standards, then doubtless you are right. But I have always supposed that the Church was master of its confession, and not the reverse, and that it retains within itself the power to revise and amend it. And this involves the right to discuss it. Let us suppose, for a m oment, that an error is found lurking at some point in its docitrinal statements, and that one of our ministers discovers it. If ct becomes his duty to at once withdraw, or to keep silent, how oan the mistake ever be rectified? Has the Church no power ot self-amendment or of growth in the knowledge of God? And have ministers no duty toward the Church in this regard, even though it may bring them under reproach?

As to the travesty of my teaching which you quote from the remarks of the good Elder from Daretown, I can only say that I have never taught nor held that "after a man has done all the wickedness he can in this world, he still has a chanee of coming out all right at the resurrection, and of receiving the reward that Christians have labored for all their lives on this earth." While holding that resurrection is redemptive, I have uniformly taught that it will both judge and sort men according to character. I have no idea that it will lift any sinful man up to the level of life and privilege attained by those who now believe in and follow Christ, or that it will bring to those who now persistently reject Him another opportunity. But it shall if bring to the multitudes of our race who have died in ignorance and moral darkness, after they have served out their death sentence in hell, that opportunity of knowing God's grace in Christ they never enjoyed here, who

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shall repine? This good brother spoke as if he would be defrauded of his rights if after some poor soul had suffered in hell for, say, two thousand years, God should show to him any mercy, or give him any chance to repent. Is God then unrighteous who showeth mercy? He volunteered to advise me in his speech that I had better employ my "idle hands", which he suggested Satan might have set at their present work, in saving souls. This is just my work. I am seeking to save such souls as his from false and cruel and inhuman thoughts of God. Men grow like the God they worship. L. C. BAKER. *Salem Sunbeam.*

SIR; As the "Church Issue" before the West Jersey Presbytery referred to in your columns recently, has wider bearings than those which are merely personal, I beg leave to make a truer statement of it than is given in that part of your report which sums up the alternative presented to the Presbytery as the espousal of "a doctrine that at once annuls existing church systems and impairs the necessity for missions."

The point of Presbyterian doctrine which I have antagonized, and at which I have tried to induce the church to revise her confession, relates to the purpose of God in providing for the human race another life beyond that penal condition of death into which it must pass on account of sin. The standards make this provision to be wholly retributive, except in the case of an elect class. The resurrection of all others, after their previous punishment in death and hell, is stated to be merely for purposes of judgment and of a re-casting into hell, there to suffer "unspeakable torments in soul and body without intermission, with the devil and his angels in hell-fire forever." These statements misconceive the whole current of Scripture teaching as to the place and meaning of resurrection in the Divine economy and obscure the Gospel. And that the Church is not satisfied with them is shown by the fact that they are almost universally ignored in her pulpits when the doctrine of future punishment is set forth.

As a matter of common honesty, then, as well as of fidelity before God and man in a matter of the most tremendous human

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interest, I have urged the Church to allow a reverent re-investigation, and to bring her formulas upon this subject to the test of a careful re-examination of the Scriptures.

If this point of doctrine is the keystone of the "system," then my work would be indeed destructive of it. But it is less and less being insisted upon as an essential of the faith. Moreover, I regard the Church as superior to the "system." If she has power to create, she can also amend it without impairing he integrity.

If my view that resurrection, while it is a process of sorting and judgment, has also a redemptive value "impairs the necessity for missions," it will be because it is misunderstood. If my brother-man, who is launched with me on this ocean of being, is in danger of losing his barque of life by reason of sin, I am not released from the obligation to warn him of his danger and to point him to the only way of escape, because I have reason to hope that, after I know not what of untold loss and suffering, he may be launched again upon the perilous sea. Moreover, with regard to the heathen, the hope of another life, with its opportunities, is a far less objectionable solution of the dark problem of their future than the view fast gaining ground in the church that their present systems of religion are sufficient for salvation without faith on Him of whom they have not heard.

I include, also, in my view that line of Scripture teaching which shows that God's redemptive processes in the future ages are to be accomplished through a chosen seed to be gathered out of all nations. It, therefore, furnishes a double motive for missions, namely, the personal salvation of those who hear, and the gathering in of that company who, first saved themselves, are fitted to become the saviours of others, and through whom all the families of the earth are to be blessed. And the heathen are furnished with a gospel which does not misrepresent its Author, and which relieves their anxious cry not only for themselves, but for the generations of their fathers who have preceded them in countless procession to the regions of the dead.

Philadelphia Press L. C. BAKER.

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AN OPEN LETTER TO THE REV. C. CUNNINGHAM.

Dear Brother:—I find in the last number of MESSIAH'S HERALD a lengthy criticism made by you upon a recent book of mine—THE FIRE OF GOD'S ANGER. It is, in the main, fair and candid; although it does not fairly grapple with the main principle of the argument, but expends its strength more upon the outposts. Is the provision made in Christ for the recovery of the human race from the pit of death into which it has been cast by sin a redemptive one? And is this God's way of making good his promise to bless all the families of the earth through a chosen seed? This is the question we are now urging upon the attention of the Church, and which we wish to see honestly answered, without evasion or quibbling.

Your criticism contains, however, one feature I cannot suffer to pass without a reply. You intimate that I have framed my doctrine as "a great effort to relieve the character of God," because "not fully reconciled to him as a sovereign." And then you proceed to make a similar effort. You say, "As all who die in infancy among all nations, and all believers of all nations, together with all irresponsible persons are saved, the promise to bless all nations in Christ will be abundantly fulfilled." That is, while I insist that when God says "all" he means all, and that for the purpose of making this promise good, Jesus Christ has become "Lord both of the dead and of the living," you go outside of Scripture and frame your theory out of assumptions which we may all hope to be true, but for which we cannot quote chapter and verse. Is it possible that you can regard this theory of yours, which has to make up its balance on the side of mercy, and to seek its verification of God's promise, by peopling Heaven with infants and idiots, as a better one than mine? Are we then shut up to so barren a view of his economy of redemption as that, under it, infant mortality becomes an unspeakable blessing, and idiocy and insanity a sure passport to eternal bliss? In the New Testament some forms of insanity at least, are attributed to the devil. The unhappy victims were possessed of evil spirits. Is this class, then, of irresponsibles so highly

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favored? Surely it must be if their condition makes it sure that they shall be recovered to endless joy, while the same wide sweep of grace that takes them in has no deliverance in store for the countless multitudes of the race who have been enslaved in other ways by Satan. It was to save the Bible and "the character of God" from the aspersions cast by such miserable apologies as this that THE FIRE OF GOD'S ANGER was written, in which it is shown that all Old Testament promise, as well as New Testsment assertion, teaches that the provision of another life to all who died in Adam is a redemptive one, bringing to all, after judgment has been visited, not eternal life, but a gracious opportunity to win it, and that anything short of this is a denial of the gospel as "glad tidings of great joy to all people." Faithfully yours. L. C. BAKER.

Messiah's Herald.

A Presbyterian minister wrote to us recently from the West, requesting that a copy of THE FIRE OE GOD'S ANGER be sent at his expense to Colonel Ingersoll, and saying that he would follow it with his prayers. It was his request also, that we should accompany the book with a letter. We have sent the book, and as Mr. Ingersoll stands before the public as the most pronounced assailant of the Christian faith, it will be proper, under the circumstances, that we should make the letter sent, an open one. It reads as follows:

Colonel Robert G. Ingersoll.

Dear Sir:

I take the liberty of forwarding to you by this mail a copy of a recent book of mine, in which the Bible teaching upon future punishment is carefully examined from a new point of view. The book is sent by the request, and at the expense, of a Presbyterian minister in the West. The motive of this friend you will at once recognize. He feels, as I do, that your repugnance to Christianity, as the Divine solution of the mystery of man, is largely due to the false and monstrous conceptions of it which found their way into both the Catholic and the Reformed Theology. It is our hope that

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you will take some interest in a book which puts its finger on the point at which these systems went astray, and which explains from the Bible the divine plan of the world in a way much more worthy of its Author than that in which it was conceived of by our Presbyterian ancestors. It shows, in brief, that, while the wages of man's sin is death, the provision of another life for man beyond this judgment is a gracious boon to the race, and not an unspeakable curse.

Permit me to add by way of apology for my apparent disloyalty to the standards of my own church, that any movement for their rectification must come from within the church itself, and that I have connected with my writing an effort to induce our church courts to take up the matter.

Trusting that you will ere long be brought to confess with me that Jesus Christ was sent of God to be the Saviour of mankind.

I remain very respectfully yours,

L. C. BAKER.

EXTRACTS FROM LETTERS.

An esteemed brother in the ministry writes to us as follows:

I am glad to learn from your February number that the newspaper reports to the effect that charges of heresy had been entered against you in the West Jersey Presbytery, are not correct and that matter still continues as a fraternal conference between the Presbytery and yourself. I earnestly hope that it may not be carried on to a judicial process, or withdrawal from the Presbyterian ministry urged upon you. The impression that a minister ought, under circumstances corresponding to yours, to withdraw from the church is oftentimes conscientious, but is nevertheless, an immature position and one that is subversive of a full and true conception as to the body of Christ, which is His Church. A riper judgment will heartily sustain your course as entirely wise, faithful and consistent. The EVANGELIST is right when it says with reference to your work, —"It is always an attractive sight to see a good and able man lovingly laying his labors at the feet of his Church, especially

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when these labors have been in the Word of God and have in His judgment resulted in eliciting new light."

I am reminded, also, of what Prof. Allen says in his "Continuity of Christian Thought" concerning Athanasius: "It is sometimes forgotten in ecclesiastical circles, where it most needs to be remembered, that he fought not only the world in the shape of an intriguing imperial court, but his hardest conflicts were with the church itself, his greatest victory over the oriental bishops arrayed against him in a large majority. His name stands for the encouragement of those who resist the church in the interest of some higher truth which it has not yet learned to appreciate; his experience illustrates that one man standing out against the church may be right and the church may be wrong; and further, his life demonstrates how, at all critical moments, the faith takes refuge, not in institutions, but in individual men."

In your present retirement from pastoral work you have leisure for the investigation of these questions which we pastors have not. As surely as the dawning of a better day, will come the revision and restatement of the faith which our branch of the Church of Christ confesses and it is to the honor of the Church that she keep at work and unmolested those who have been born and nurtured within her pale, in the re-examination of her confessional statements. It is quite easy and all too common, to address the prejudices of human nature in advocating blind adherence to the watchwords of a sect. Thereby denominational success is oftentimes better assured. But when we aim purely at the success of the cause of Christ, then it becomes our duty in the light of the Word of God to bring out the truth that is contained in the old theological statements into better expression. And to do this many excrescent growths, which are stumbling-blocks to faith must be sloughed off. May God cheer and prosper you in your work.

A correspondent in Boston, who, when living in the west,

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was an esteemed elder in an influential Presbyterian Church, gives his views thus upon our "case:"

"There has never taken place an advance in morals, religion nor hardly in science, but what pioneers, and even martyrs, have been a necessary feature. The birth of every advanced movement toward higher conditions is necessarily attended with some pain, friction and disturbance. This principle is brought out in Ex-Pres. White's article in the last Popular Science Monthly. I have all along expected that the outcome of your controversy with the Presbytery would very likely be a separation—you cannot put "new wine into old bottles." I feel sure, however, that if such should be the issue, your influence and power for good will be greatly increased. The Presbyterian Church will need to be condoled with rather than you. It is a sad fact that it includes within itself so much intolerance and literalism and that these elements are in the majority, and are likely for some time longer to control the policy of the Church. It seems intolerable that the cast-iron literalism embodied in creeds made under the narrow conditions of two or three hundred years ago should be regarded as so much superior, not only to the plain teaching of Scripture, but to the best thought of the present time."

A minister of the gospel who withdrew from the Presbyterian Church because he "could no longer subscribe to its confession" writes: "I desire to assure you of my sincere sympathy in your present attitude of opposition to a manifest error of the Presbyterian system as formulated in the 'Westminster Standards.'

It is a position the maintaining of which must, of necessity, bring upon you contumely, ostracism, and the loss of very much that was sweet, and fondly cherished; and which must require supreme confidence in God, unswerving belief in the truth of His Word, and strong sustaing faith.

The precious truths clustering around the Resurrection, and upon which God is giving His saints new and increasing light, have been received by me with very great joy.

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And though their reception has cost the loss of all things, yet I count it all joy."

A Minister of the gospel writes from Dakota,—I rceeived by mail a copy of Words of Reconciliation, and hail with delight the truths therein advocated especially the article "Truth for the times."

It is an occasion of devout thanksgiving to God that some are endeavouring to stem the current of modern theology, so called. I hail with delight the good news of a gospel free from such awful teachings as eternal conscious suffering in hell.

I should be pleased to aid in an endeavour to spread abroad any antidote against such an abhorrent denial of the gospel if it was in my power.

But I am at present, and have for some time, been suffering isolation because of what is termed unevangelical views. Well I thank God that light has shone in my soul, and I view my Heavenly Father as a being of love rather than as delighting in the continual endless suffering of His finite creatures.

For this and some other views, I am left without work as a Minister of the Gospel and have to depend on my manual labor in my declining old age for my family's support."

However I desire to secure a copy of the "Eschatology of the future" and your tract on "resurrection, a redemptive process.

Please forward to my address and find stamps enclosed for same.

I hope in the coming summer season to be able to subscribe for Words of Reconciliation.

Go on, my Brother, in your effort to spread the truths of the gospel free from human traditions and false theology.

Yours in Christ Jesus.

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NOTES ON CURRENT TOPICS.

Nothing is more certain than that no denomination has a right to exist which is not willing at any time, and at all times, to subordinate its own interests to the welfare of the whole body of Christ.

The Rev. J. D. Childs, of Shelby, N. Y., has sent to us a copy of an article of his, published in the HERALD OF GOSPEL LIBERTY, in which he accepts the challenge made some time ago by THE INDEPENDENT, that not a single evangelical minister in the whole country has dared to announce publicly his belief in a future state of probation for anybody, neither has a single man been heard from who has had the courage to name a single passage of Scripture which in his opinion clearly teaches it.

If this be true, it is a sad proof of the bondage in which the evangelical ministry is held, that among the many who, we are sure, are so convinced, no one is found with honesty and courage enough to avow it.

Mr. Childs, however, announces himself as squarely on this ground, and then gives his theory of probation, which he defines as a state of moral testing which runs parallel with a man's existence, and cannot be therefore affected by the accident of death. We have not space for his articie, in which there is much to commend, but quote from it his general principles, with the comments we are constrained to make:—

1. God's rich provisions of love and mercy are not limited by place, time, or space.
2. Human ability. Will, the power of choice is illimitable—is not cramped by three-score-and-ten years.
3. Will-power, being an attribute of mind, is coexistent witb mind;

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if not, heaven is a paradise of fools, and sheol a gehenna of imbeciles.

4. Death takes away no moral nor intellectual power, and adds none.

5. If the added years of a man's life are a state of probation, a time of trial, then each year must have been a season of probation; and, as the years were in the future, a man has as many states of future probation as he is years old. If probation holds good for seventy years in a man's life, why not for a thousand, a million, a billion, ad infinitum?

6. If one man is saved by faith in the Christ—if he is the one Name by which we must be saved—then no man can be saved without a knowledge of the historic Christ.

7. If all must be taught of God in order to be intelligently saved, then the knowledge of the Christ must be brought to each human mind.

8. God will never damn a man that has not light enough to save him.

9, A man is saved through his intelligence; therefore God will make every man, woman, and child an intelligent offer of salvation, beginning at some link iu the mystic chain of their unending life. This the ever-living God, whose offspring we are, who has created us in his own image, has bound himself by every attribute of his nature to do. Not to do it would be to deny himself.

10. God, to bring us home to the bosom of his love, if necessary, will exhaust all the rich resources of heaven.

11. Not one member of the human family will be left to the never-ending flames of unendng agony. No sane man believes there is such anguish in store for any one. Many of our best citizens—sons and daughters—have passed the river poorly equipped. To believe they will have no probation beggars all credulity. There is eternal access to the holy city—"Aud the gates thereof shall in no wise be shut." Rev. 21: 25. "The river of life is there, and the tree of life spans the great river. And on this side of the river and on that was the tree of life; and the leaves cf the tree were for the healing of the nations." Rev. 22: 5. All may partake and live, or refuse and die. This is good tidings of great joy to the poor, belated weaklings,

With principle 1. we fully agree. As to Nos. 2. and 3. they are theoretically true, but we are quite sure that, like most theologians, Mr. Childs puts upon this doctrine of human ability, or "the freedom of the will" a burden it cannot bear. It is always brought in to help explain the hard points. And yet it is a fact that man's will may be so weakened by self-indulgence and enslaved by sin that "human inability" is a more correct term by which to describe it. To No.

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4. we make decided objection. If "death takes away no moral and intellectual power" from a man, then he is not dead. The author says elsewhere, "Man has no next life. Break the continuity of his life and his identity is lost." Nevertheless the Bible does not view death as continued life. And it does speak of the life that now is and of the life that is to come. Hence, while the spirit must survive through the death-state, even though body and soul are destroyed, the man cannot be said to exist in death, and therefore cannot be put upon probation. Better place any hope of future trial where the Bible fixes it, in his resurrection from the dead. Principle No. 5 assumes that there can be no end to a sinner's opportunity in life. If so, what is the meaning of the second death? With 6, 7, 8, and 9, we all agree. If Nos. 10 and 11 imply the final salvation of all we must say "not proven". And yet we fully agree that He does not mean to leave any of his creatures "to the ever devouring flames of unending agony." The passages quoted to prove this are wrongly located and misapplied. But the lives that are found worthless and unfit to be wrought over into the temple of humanity which He is building for his eternal praise must vanish away. God has no use and no place in His universe for the eternal embodiment of evil.

While therefore, we agree with the spirit of this article, and, with much that it aims at, it is faulty in that it does not give its true value to death as the wages of sin. It makes death prolonged opportunity, and so conceals from the sinner his impending doom from which he needs immediate salvation.

ISLAM AND CHRISTIANITY.—A writer in the Contemporary Review for February thus speaks of the missionary problem in India. It conveys a lesson on the advantages of the liberty of the Spirit which is needed at home as well as abroad.

"Let every native church once founded be left to itself or be helped only by letters of advice, as the churches of Asia were, to seek for itself the rule of life which best suits Christianity in India, to press that part of Christianity most welcome to the people, to urge those dogmatic truths which most attract and hold them. It is the very

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test of Christianity that it can adapt itself to all civilizations and improve all, and the true native churches of India will no more be like the reformed churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. Strange beliefs, strange organisations, many of them spiritual despotisms of a lofty type, like that of Kesheb Chunder Sen, the most original of all modern Indians, wild aberrations from the truth, it may be even monstrous heresies, will appear among them, but there will be life, conflict, energy, and the faith will spread, not as it does now like a fire in a middle class stove, but like a fire in a forest. There is too much fear of imperfect Christianity in the whole missionary organisation. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mass of Christians throughout the world are even now, little better than indifferents. None the less is it true that the race which embraces Christianity, even nominally, rises with a bound out of its former position and contains in itself thenceforward the seed of a nobler and more lasting life. Natives of India when they are Christians will be and ought to be Asiatics still—that is as unlike English rectors or English Dissenting Ministers as it is possible for men of the same creed to be. And the effort to squeeze them into those moulds not only wastes power, but destroys the vitality of the original material."

The principle of church organization which would require every minister to withdraw, if he finds that his enlarging views of truth cannot be compressed within its system, would condemn the church to perpetnal torpidity and decrepitude. For God has no other way of conducting His church on to her appointed goal of unity and perfect knowledge than through His ministers, given for that purpose. And if they must be put under a bond to suppress inquiry, or be tempted by love of peace to stifle honest convictions, how can they be used as organs of the Spirit in edifying the church, or as His appointed witnesses to men?

We clip the following from an extended notice in the INDEPENDENT of Darwin's LIFE AND LETTERS :—

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He could not believe in God because God cannot be proved by the kind of reasoning with which he was accustomed to prove all that he did believe.

He had outgrown the faith of sentiment, and he never sought for the faith of reason. Hence, as he sadly says of himself, his soul was dried up, and he became for every subject, except science, but a withered leaf. His mighty achievements in his chosen field have won his name undying honor, but it will also go down to posterity with an imperishable regret that one so lovable in disposition and so benevolent in life should not have been led to attribute to these qualities something higher than a human origin.

These are just remarks. That Darwin was a conscientious and truth-loving man no reader of these records of his life will doubt. Sometime ago the Independent concerned itself with the question of the future destiny of Sir Moses Montefiore. This was before it had so thoroughly committed itself to its recent dogma that death ends all opportunity. We would ask it now, in the light of its above remarks, what it has to say about the future of such a man as Charles Darwin. It is true that this man lived and died under the shadow of a great doubt, deepened in his case by the character of his mind and the nature of his studies. Does the Independent believe that his future must be one long, unending, night of misery and despair? It surely cannot call him a Christian, and, if consistent, it must refuse to find in his case a single ray of hope. Such pitiful inconsistency between its estimate of the man and its estimate of his future would not be possible, if it knew the meaning of the gospel of the resurrection.

THE REV. H. O. PENTECOST has sent to the CHURCH UNION, at the invitation of its editor, a statement of his reasons for refusing to be any longer allied with Orthodox Christianity. His reason in brief is that he is no longer orthodox; and the two main points of departure he specifies are in the accepted doctrines of the Person of Christ and the inspiration of the Scriptures. He evidently does not understand the divine plan as revealed in the Scriptures, nor the divine work which Jesus came to do as the Saviour of mankind. We entirely repudiate his meagre views of our Lord's divine nature and mission. He alludes to some things in the Church, however, which she will do well to consider. We quote a few paragraphs.

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So marked is the difference between Christianity and the religion of Jesus that one must practically make choice whether he will be a follower of Jesus or a Christian. He cannot be both. Any minister or priest who becomes a follower of Jesus, as I understand Him, can neither get nor keep a pulpit of organized Christianity.

The church does not allow, much less encourage freedom of thought. She permits you to think as you like but not within her communion. You may think what you like, Roger Williams, but not in Massachusetts! This is not freedom of thought. In taking this position, the church becomes the enemy of thought, the enemy of mind. The church always has a place for priests; never any place for prophets.

In such expressions as these Mr. Pentecost reveals one secret of his wide departure. It is due to his recoil from a state of things in the church which is largely the fruit of the bondage he deplores The church has been putting "systems" in the place of Christ, and measuring her loyalty to Him by her zeal in building up her own greatness under these systems. She has been putting the integrity of the system above the love of the truth. And hence the truth that makes men free has been cramped and perverted. This is the secret of the discrepancy between her profession and her practice of the religion of Jesus. And this is why she has so often stifled the utter ances of those who would lead her into larger light and liberty. Mr. Pentecost has never seen in Scripture the difference between the calling of the church and the blessing of the world through Christ's redemption of it, and how one is related to the other. He sees no distinction between the precepts of Jesus as addressed to His chosen flock, who were called to suffer with Him the loss of all things in order to reign with Him, and His exoteric teaching to the multitude. He does not see that while the judgment of the one class, as called to eternal life in Christ, is on one plane, the judgment of mankind in general is on another; while the principle "according to deeds done" applies to both. Nor does the church see that there is any provision for the reward of men who "have done good" in this life, other than for the few who, by reason of their new and divine birth, have done it from the highest motive.

The point we make is that the church itself is partly responsible

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for the wide departures of such men. A freer discussion, a larger liberty of the Spirit exercised in reverent subjection to Him who was given to guide us into all truth, wonld have saved the church from many narrow and distorted views of God, and of His great plan of grace. And this would have prevented such recoils from her fold and her doctrine as the one now before us.

THE INDEPENDENT gives this notice of our recent book.—So far as a dispassionate examination of THE FIRE OF GOD'S ANGER, by the Rev. L. C. Baker, has disclosed the point and aim of that very serious and fair-minded little treatise, it is an attempt to throw the light of the Old Testament upon the New Testament teaching concerning future punishment. The author's final position is intermediate between the doctrine of endless torment and the recent assumption that the death-state is not penalty but one of extended probation. He holds it to be one of punishment for the wicked, issuing, however, in a resurrection which is held to be essentially redemptive and which is not viewed as a final scene in which the history of the world or of one of its ages comes to a common end, but may take place at any time in the history of a soul when he reaches it. The sanctified believer has his resurrection at once. The wicked have to endure the "fire of God's anger." We are unable to separate the general position of this author from the insurmountable objections which lie against the Roman Catholic doctrine of purgatory. It seems to us to efface from the Gospel the doctrine of free salvation by faith, and to leave us with a doctrine of salvation by a kind of reconstructed Protestant Purgatorial purgation. The author is, however, an orthodox minister of the Presbyterian Church, a devout and reverent believer, whose views and arguments are presented in the best spirit.

The reviewer has evidently read but hastily. We do not teach that resurrection is salvation to all the subjects of it, but constantly discriminate between that which is "of life," and that which holds the unjust still under judicial restraint and trial, and liable to the second death. As to the comparison of our doctrine to that of the Roman Catholic Church, we have only to say that broad minded students, like Dr. Schaff, arraign the Reformed eschatology just at this point,—that it threw overboard the Roman doctrine of purgatory without providing a substitute. Some doctrine of the future state is needed

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that makes no violent break in the principles of God's moral government, or in His discipline of human souls, and that is faithful to these essential principles: 1. Death is the wages of sin, and the death-state, so long as it lasts is sin's penalty. 2. Resurrection is release from this captivity. 3. All God's "captivities" are corrective as well as penal. This bondage in death may therefore issue in benefit to "the spirits in prison." 4. Eternal life, however, can only be won under the opportunities of a restored life in manhood. The probation, therefore, of the multitudes who have had no trial for eternal life here, because they have had no opportunity of that knowledge of Christ in which it consists, is not in Hades, nor in any intermediate state, but after their resurrection from the dead. Surely the INDEPENDENT can see the difference between this view, and the Roman doctrine of purgatory.

In the February number of the POPULAR SCIENCE MONTHLY Dr. Andrew White gives an interesting resume of the past warfare of Theology against Science. It took at least a century for the church to accomodate itself to the Copernican system. Even Luther and Melancthon denounced the idea that the planets revolve around the sun. The dawning science of geology had also to fight its way, inch by inch, against such men as Burnet and John Wesley and Adam Clarke. It has taken at least a century for it to silence the theological clamor by which it was all along opposed.

The doctrine that resurrection is redemptive is just as necessary to a proper understanding of Scripture and of the divine plan of the world, as is the theory of gravitation to the explanation of the solar system. If the now acknowledged truths of Science had to make their way so slowly, and against such rancorous opposition, we need not be surprised that the old doctrinal systems refuse to make room for this new solvent principle: new, but yet as old as the gospel. And yet they will have to receive it as surely as the sun shines in the heavens. It is just what they need to pare down their monstrosities, to harmonize their diversities, and adjust the truth they hold to the whole circle of God's truth as made known in His word and in His works.

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SELECTED.

INTERNAL VS. EXTERNAL BELIEF.—Man's life is the result of his internal, not his external, belief. There can be no life separate from internal belif, and the lives of men are imperfect because their belief is external. The right thing believed the right way, must inevitably produce the perfect life. Either, then, the civilized world believes the wrong thing, or it believes the right thing the wrong way. In other words, faith and charity are inseparable, and when one is perfect the other is too. To know the doctrine, it is necessary to do the will. Christians of the present day adopt certain theological dogmas intellectually and call them their religious belief. This has a superficial and varying influence upon their lives, for it consists merely of opinions which are liable to change. The only kind of faith which is inseparable from life is a divine conviction of truth imparted to the intellect through the heart, and which becomes as absolute to the internal conscience as one's existence. It may be added to, but what has once been thus accepted can never be changed.

The most diabolical sophism that was ever invented to beguile a church, is the doctrine that men can be saved by opinion without practice; that a man's practice may be bad, and yet because his faith is good his salvation is sure—that he can by such a miserable philosophy as would disgrace the justice of the earth, escape the just sentence to be passed upon all his deeds. The result of so fatal a dogma must be a church that tends to atheism, and that loves corruption. There is in every heart a something that speaks against this, and speaks with a burning language that sweeps the invisible chords of the inmost conscciousness, and awakens a torrent of indignant denial of the shallow sophistry that a man can be saved if his thoughts and life are bad. If he cherish self-love and the love of ruling others, though he intrench the intellect in the midst of all creeds, and span the reason with all faiths, making a sacred public profession before all men, he but adds to the heinousness of his crimes, and makes more terrible the fast-coming and final judgment.

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WORDS OF RECONCILIATION.

VOL. IV. APRIL, 1888. NO. 4.

THE COMMON GROUND.

A pamphlet bearing the above title has been sent to us. In it an esteemed laymen of this city contributes his views toward the solution of the grave questions which now more than ever thrust themselves upon high-minded and humane persons respecting the future destiny of the great mass of human souls in heathen and in Christian lands who pass out of this life "not good enough for Heaven nor bad enough for Hell." It is written in an excellent spirit, and few Christian readers will fail to sympathize with its hopeful confidence that the great Father of all mankind will, by ways of discipline unknown to us, at last bring these ignorant and imperfect creatures of His hand to a knowledge of His saving grace in Jesus Christ.

We have been requested to review this pamphlet,—to show how far we are in accord with its aspirations, and to point out any defects in the ground upon which they are based. In doing this we regret that our limits will not admit of

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copious extracts from its pages. We shall endeavor, however, to give a fair analysis of its line of thought.

The author first quotes certain texts of Scripture which define for all men of every age and clime the "golden rule of life. This rule is simply right living,—right conduct toward God and toward our fellow-men. This he maintains to be the common ground upon which men in every sphere of life, of every creed and in every land, stand before God and upon which they may obtain His favor. And while he acknowledges that in their ignorance and imperfect moral condition few do thus perfectly keep the commandments, yet to all men there has been given something of that "light, which lighteth every man that cometh into the world," and that those who honestly seek to follow that light, however imperfectly they may do so, their faith in that light and obedience to it is counted for righteousness. In this way the author brings the case of this large class of mankind within the sphere of Christ's atoning work, and so ascribes their salvation to Him. His words are—

There is certainly said to be a Light which lighteth everyone, and that light is said to be Christ,—none other than the One who died for all. Far rather, then, would I cling to the hope that those who love God according to their light, and who love their neighbor in a direct, practical, and sincere way, to the best of their abilities, and may be called away to meet him whom they serve, according to their light, may, in the mercy of God, attain to everlasting life for which they are deemed worthy, by the great atonement of their Lord, although, perchance, they may be ignorant of the doctrine. I could conceive it to be possible that the death of Christ might save men who love God, and

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walked humbly, and yet who might not yet know how precisely, they were being saved. . . . .

But it may be argued, men who are sinful in this world would not be prepared for the companionship of the blessed, and perhaps would be unhappy amongst uncongenial pursuits. Some sort of spiritual evolution and progress would be necessary. Alas! is not such a course requisite for the best of us? What finite man is fitted for the society of beings who are infinite and perfectly pure?

Such an aspiration in behalf of souls who have sought to follow the Light that was in them, and yet who have died without knowing Christ as the true Source of life and light, is one which every Christian will cherish. Every one must acknowledge also that the principle that right living cannot fail of its reward is taught on every page of the Bible, and is fundamental in the government of God. In the last number of this magazine we sought to show that this principle by which all men of every time and nation must be judged. There are certain objections, however, to our author's exposition of this principle which occur at once to the "orthodox" reader, and which must be met. Scripture presents but one standard of admission to God's presence, namely, a pure heart. The righteous life it requires must arise from this pure source; for of the heart are the issues of life.

According to St. Paul's description of the heathen world given in Romans I.—a description which still holds good—the mass are corrupt in morals and in life. So, that, by the conditions of this pamphlet, we are still left with only a vague hope in God's infinite mercy for a very large portion of those

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who die in their sins. And St. Paul directly teaches in this connection that there can be no justification of them on this ground of their good works, hut that this must come alone in the way of faith on Christ. Here we have then on the one hand what seems to be a legitimate Christian hope for these unsaved multitudes, and on the other a strict definition of the way of life which seems, both on the ground of works and of faith, to exclude them.

It is just at this point that this pamphlet fails of a satisfactory solution. Our own attempt to solve it has been repeatedly made on these pages. It is substantially this.

We distinguish, first, between salvation to eternal life and glory, and salvation from that pit of sin and death into which the race has fallen under the primal curse. The purpose of God in creation is to raise up on its platform creatures made in His own image, and invested with His own eternal life and glory, and so fitted to inherit and administer His vast estate. Man has not by nature, and by sin he lost all claim to, this eternal life. And to enter upon it now, he must die out of his old sinful manhood, and be created anew in Christ Jesus unto good works. This is the only way in which he can rise into this life immortal. And he can be "justified" or made righteous only in the way of faith on Jesus Christ. It is plain therefore to us that no heathen, or Jew, or Mahometan, however devout or philanthropic, can pass out of this life into this full salvation without the knowledge of God and of Jesus Christ as sent of God, in which eternal life consists (John xvii. 2. 3). And hence we read that even that just and devout man, Cornelius, needed that Peter should come and tell him words whereby he must be saved (Acts xi. 14). Our friend admits this in what he says above of the need that even the best men have of further "spiritual

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evolution and progress." We go beyond this, however, and nsist upon the need of a new and divine birth from above wrought in the soul through its apprehensions of Him who is the divine source of this eternal life. Hence we have a stronger plea for missions than one could derive from his statement - a wider hope.

But we come on to "common ground" with him in cherishing itself. And we think we see more plainly than does he the way in which it will be realized. We see that, besides this special and full salvation of those unto whom it is "now given to believe on and to suffer for His Name," and who at once enter into the eternal life, being "made partakers of the divine nature," a salvation has been provided for all men out of the pit of death into which all fell by the first disobedience (Rom. v. 12–20). The grace of God hath superabounded above the curse so as to provide another life for all, "In Christ all shall be made alive; but every man in his own order." On the platform of this life to come, therefore, whenever it is bestowed, we find, not the assurance that all men will enter into life-eternal, but into such new conditions of life as shall adjust all the inequalities and disadvantages of their present life, giving those who are prepared to receive Christ, as was eminently Cornelius, their opportunity to embrace Him, and gathering up also such heritage of condemnation as those may deserve who are unfitted to receive Him. This salvation to another life, which is not eternal life, but only another training ground for it, is a gracious boon to the race. But as it must proceed according to God's great harvest law of life which requires that men must reap as they sow, it affords scope for the free and full operation of that principle of reward and penalty which is universal in the government of God. Men of righteous life, who have

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sought to do justly, and to act mercifully toward the neighbor, will have their reward in a more speedy recovery from bondage to death, and in a nobler and freer endowment of life, making easy their pathway to eternal life. Here room is made for all needed "spiritual evolution and progress," without proposing any other way of life than the one straight and narrow way which requires the denial and even the death of the old nature centers in self, and the formation in a man of that Christ-nature whose center is in God. No man can attain to or purchase this divine life by his own "works of righteousness." But good works may develop iu him a capacity for receiving it. They may prepare him for it as they did Cornelius. And so such will get full recognition and recompense at the resurrection of the just.

This, to our mind, is the best way, and the Scriptural way of reconciling the varying aspects of Bible teaching upon the way of life, in which the element of character and deeds done enters so prominently. This does not conflict with the way of faith, which is the only way of salvation to eternal life and blessedness. But it leads up and on to this way of faith. Where good works are honestly attempted the soul soon learns its need of a Christ, and is prepared to welcome him when fairly and not distortedly made known. And hence they furnish no uncertain ground for hope in the case of those who practice them, even though they have not known of Christ, or, by reason of a perverted notion of Him, due to false education, have been blinded to His true character, as we may believe to have been the case with such a man as Montefiore. But the hope for such cannot be that of an immediate entrance upon eternal life, with no such testing as comes to the Christian. The hope must connect itself with the opportunities of that future life se-

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cured for all through a resurrection from the dead. Here Scripture places it. The single passage from St. Peter's first epistle, which seems to locate this hope in an intermediate state, is best explained by supposing that the message preached to "spirits in prison" was the hope of coming resurrection now certified in the fact of a quickened Christ.

Our single criticism then upon this pamphlet, in the spirit of which we find so much to commend, is that in setting forth the hope, it does not sufficiently define the ground upon which that hope is based, nor clearly distinguish between the hope of eternal life, which is the gift of God through Jesus Christ our Lord, given to them that receive Him and believe on His Name, and the hope of a future life which will bring with it opportunities of blessing and of progress in this way of life, according to character and fitness, and on the basis of God's eternal law. "I will give unto every one of you according to your works." Such a distinction enables us to preserve clear-cut the gospel terms of eternal life, without the danger of the mistake that God has lower terms for weaker souls, or that anyone can attain that holiness without which no man can see the Lord, except as Christ is formed within him as the power of a new life and the hope of glory.

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A PRESENT HELL.

At the recommendation of a friend we read recently a book called "Donovan" in which is depicted the struggles and discipline of a young man driven into agnosticism by the perversions of Christianity he saw in the lives of those about him, and wandering in the mazes of unbelief and sin. When at last brought to know God and His forgiving love, he remarks to another who had been living in the deceit and meanness of a false profession, and who was trembling on his death-bed at the prospect before him—"You and I have been in hell all our lives."

This serves to bring to view an idea of retribution which is true as far as it goes, and yet only partly true. Men may now be sunk in the darkness and misery of hell, and be suffering the penalties that belong to it. Hell is by no means an altogether future fact. Men all around us are in its outer precincts, already delivered to Satan, and suffering the destruction of the flesh (I. Cor. V. 5). But we shall mistake if we assume, as is done in this remark, that it consists wholly of mental torments. Its ultimate idea is that of physical destruction. There is a castigation and degradation of man through the body which goes along with sin, both as its present punishment and its future issue. The death which is the wages of sin is not merely the

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depravation,—it is the loss, of this present endowment in life which pertains to man as an embodied image of God. There is a veritable pit of destruction, called hell, from which we need to be saved. The mental torment that precedes and accompanies this is one feature of hell. But it is not the whole of it. This disorder and anarchy of soul ends in the dissolution of both, body and soul. We need a new life-force from the risen Christ, not merely to heal the vices of the mind, but to renovate the whole nature, and to preserve us in body, soul and spirit through the crisis of death. The death of the body and the corruption of the grave more forcibly represent to us the scriptural idea of hell, than do the torments of the mind, or the imbruted state of those who are the slaves of passion, or whose god is their belly. The end of all such is, not merely a deeper pit of misery or sensuality, but DESTRUCTION.

SWEDENBORGIAN VIEW.—In this connection it occurs to us to offer some remarks upon the view of hell, as held by the "New Church." We lately heard one of their ministers speak upon "Misconceptions concerning hell." After justly holding up to reprobation the view of it taught by the older Divines, as gathered from the sermons of Jonathan Edwards and others, which make God an arch-fiend, and are utterly contradictory of what Jesus taught concerning Him in such passages as Matt. v. 43-46, he proceeds te state his own view. Most of our readers are familiar with Swedenborg's view of Heaven and Hell. Hell is viewed not so much as a place, as a state or environment which the man makes for himself in the spiritual world, and which is the only one congenial to him. Those who pass the bounds of this life unsaved are permanently fixed in the place they have chosen and wrought out for themselves, and which is necessarily

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one of increasing misery and wretchedness. That there are elements of truth in this representation all will admit. It seems to accord with the profound lawsof character and life, so far as they appear to us on the surface. But, like Professor Drummond's argument in his widely-read book, it overlooks the place and meaning of resurrection in the progress of life and the economy of God. Swedenborg's view of death, as not a veritable dissolution of man's being, but its liberation led him to confound it with, and to underestimate resurrection. It has no redemptive value in his system, hence, there can be no corrective value in the sufferings of hell, and no room for any ray of hope to enter that dark and dismal abode. God, whom this preacher taught us, commands us to love our enemies, and to forgive them their trespasses, in order that we may be like Him—true children of our Father in heaven—is thus presented as either changing His attitude toward these lost creatures of His hand, or else as having shut Himself up in this, His own system of Creation, from ever doing anything more for their recovery and relief. The two parts of the sermon, therefore to which we listened were inconsistent. The preacher denounced Edwards for his inhuman and unloving thoughts of God. And yet, although his own hell was milder, and indeed a place congenial to the sufferers, yet it was equally one of moral filth and debasement and wretchedness and unending despair. The assumption in both these systems that, because man's will is free, what God does in this life to win sinners to Himself, is all that He can do, is without warrant in either reason or scripture, and falls short of any true understanding of the provision He has made to bestow upon the race which lost its heritage of life in the first Adam, the gift of another life in the second Swedenborgianism, therefore, while bringing out importan

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truths, needs to revise its whole doctrine of probation, of death and resurrection, of heaven and hell. Indeed, we are compelled to believe that that system, like others that have preceded it, has made the mistake of believing that the whole of spiritual truth was revealed through its seer, and that the Holy Spirit has nothing more to unfold to His church of truth, or of the mysteries of things unseen. It was never intended that His office, as the abiding Teacher of the church, should be thus finished or superseded.

THE SON OF MAN.

This is the title which Jesus almost always employs in speaking of Himself. It is applied but once in the old Testament prophecies to the Messiah, namely, in the visions of Daniel. In contrast with the figure-heads or beast-symbols of the powers of this world, at the head of the divine kingdom stands one like unto the Son of Man. It is observable that this customary title of the gospels appears but once in the Acts—in the vision of Stephen—and never in the epistles. There the Son of God is the usual title. Twice it is applied to the risen Saviour in the Apocalypse.

This title is most significant It brings to view the fact that there existed an ideal humanity in the divine mind from the beginning of all things. There was a Son of Man in

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heaven before Jesus appeared upon earth. And this archetype of humanity was first realized in Him. As such He is the perfect "image of the invisible God, the beginning of creation of God, "the first born of all creation [Col. i. 15]. And He is the head of all humanity, with power to redeem and save it [Luke ix. 56, xix. 10], with power to rule and judge it [Matt. xxv. 31-46], and whose power of redemption and judgment extends even to the regions of the dead "because He is the Son of Man" [Jno. v. 20-27].

This title announces also the fact of his brotherhood with all the sons of men. The poor, the sick, the sin-burdened, the oppressed of the devil, all experienced His touch of sympathy and relief. He made their wants and woes His own. The proof of men's true kinship with Him was to be in that they fed His brothers when hungry, and clothed them when naked, and ministered to them when sick and in prison. We cannot avoid the thought that in the judgment scene of Matt. xxv. this is the principle announced that so closely is the Son of Man identified with His brother-men, that inhumanity to them is unkindness to *H*im and separation from *H*im. It was this which He taught to His disciples when He took a little child and set him in the midst of them, and declared that the reception of one such in His name was to receive Himself. It was not merely because of a child's innocence that He said this, for He well knew that in the youngest child there were the latent germs of all evil. But there were also the possibilities of the highest good, and the loftiest dignity. The child had the man-nature, and He as the Son of Man was charged with the duty of raising up this human nature to its divine ideal as the heir of all things. Therefore, ministering angels, who always behold the face of

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our Father in heaven, watch over the training of each child born of this favored race. And kindness shown to one such is kindnsss to him who bears the burden of all human souls because he is the Son of Man. Surely there is food for deep reflection and for tee loftiest hope in this self-chosen title of him who was made in all things like unto his brethren, and whom, because *He* humbled *H*imself and was found in fashion as a man, and became obedient even unto death, God hath now crowned in the highest heavens, and given a name which is above every name, that at the name of Jesus every knee shall bow of things in heaven and earth and under the earth, confess that *He* is Lord to the glory of God the Father.

THE LIVING NATIONS BEFORE THEIR KING.

Anendeavour to expound Matt. xxv. 31-4--6.The following article is taken from *The Rain*bow, and is from the pen of its Editor, Mr. Joseph B. Rotherham. It will be seen that we differ from it at important points. And yet it contains so much that is helpful toward a true explanation of this judgment-scene, that we lay it before our readers. It makes it, what the passage declares it to be, a judgment of the living nations of men, with special reference to those who had not known of Christ. The Judaic conception of the nations (*panta ta eihnee*), which viewed the Gentiles as entirely distinct from the covenant and chosen people, must be given due place in our interpretation of the passage.

The main defect and embarrassment of Mr. Rotherham's

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exposition is due to his bondage to Millenarian views. We accept what there is good in that system, but we must continue to testify against its great mistake in closing its eyes to the facts of the Messiah's present rule and judgeship over the world. Hence, instead of being hampered by the idea that this must be the judgment of some one living generation of men in the future, whose ignorance of Christ he confesses he is unable to satisfactorily explain, how much better to view it as beginning, as the words of Jesus in Chapter xxiv. 29-34 require, before that generation passed away that is with His glorification as the Christ—and as continuing during that kingdom of the Son of Man foretold in Daniel's vision and to which His words refer.

I.

WHO are these described as "all the nations" that are gathered before the King when He comes in His glory and all the angels with Him? The right answer is tolerably plain. They are the living nations spared to witness the second coming of our Lord, possibly not inclusive of the people of Israel. That we ought not to find here all the dead of all the ages seems to follow from several weighty considerations.

1. Nothing is said in this passage, or in the great prophecy of which it forms a part, concerning the raising of the dead, whether just or unjust. To introduce the raised dead into this crowning description would, therefore, be to travel beyond the record which may reasonably be regarded as measurably complete in itself.

2. The gathering of these nations before the King is said to take place *when* He comes in His glory, and this event happens a full thousand years before the dead, small and great, are raised to judgment (Rev. xx.), Hence it would be a distinct act of

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gratuitous dislocation of the revealed order of events to include in the "all nations" here gathered before the King all generations of men, many of whom are not to rise until the general final judgment.

3. No one supposes, that we know of, that there will be no living nations on the earth at the time when Christ comes to reign; and as we cannot well imagine those nations to be simply admitted into the Kingdom without discrimination and without trial, we may as well allow that here we have them designated in the simplest possible way,

4. It is well known to scholars that the Greek words here employed to denote "all the nations" (*panta ta ethnee*) are also to be found in the Septuagint of Joel iii. 11, 12, and if there is in that chapter any allusion to the raising of the dead we have been unable to find it. This consideration holds good, if the judgment scene there should turn out to be—in spite of all seeming differences—identical with, or preliminary to, the scene here in Matt. xxv.

5. The crucial difficulty of the account we are considering will be increased a hundredfold if "all the nations" be held to include all the generations of all foregoing ages. What! have none of the righteous of any of the centuries since our Lord uttered these words been aware of having ever shown kindness to Him in the persons of His poor brethren? Inconceivable! and yet these righteous ones, in the present description, *are* ignorant of ever having done Him such service. It may be *difficult* to conceive of a single generation of the righteous who had never seen in man the Son of man, though we deem it not *impossible*. But to attribute such obliviousness to all the righteous who have lived through all these Gospel-lit centuries is not only to do an absurd thing, but is inevitably to import into the teaching before us an utterly inadmissible amount of unreality. It is the bane of

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current expositions of the Bible to foist upon the Book forced interpretations. So many expositions are either strained or constrained, and thereby passages of Scripture are compelled to say either more or less than their words naturally import.

II.

What, now, is *the principle of judgment* upon which the King proceeds in separating the men of all the living nations into two diverse groups, "as the shepherd separateth the sheep from the goats (or kids)"? The answer is simple and inevitable. Humanity and inhumanity make all the difference. Nothing else is assigned as differentiating the sheep from the goats; and we dare not add to our Lord,s words.

Of course the humanity is active, operative, out-going, self-denying. The pity which is felt is that which passes into deeds, and naturally costs something in its exercise, though, quite as naturally, it brings with it its own reward. Nevertheless, though operative and helpful and self-sacrificing, it is humanity pure and simple—that and no more! We are not permitted to put Christ-conscious motive into it. They who did these acts of mercy did not know they were doing them to Christ. The Great Teacher has taken pains to make this clear. The righteous do not dream of denying that they have clothed the naked, visited the sick, and so forth. Their sole astonishment is to be told by the King that they have done these things *unto Him*. They have had no thought of such a thing. They are amazed.

For, let us consider, have we any right to deny the Son of man's brotherhood with men as men? To deny it, too, when that is the very title by which He has here chosen to name Himself, in the very opening words of this scene: "When the SON of MAN shall come in His glory"? *Either every man is the King's brother*

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or He *is no* Son of man. He could have called Himself son of David—of Abraham—of God, had he pleased; instead of which He has said simply "Son of man;" and we will not eviscerate this blessed designation of its implied brotherhood with every son of Adam, just for fear of putting too much simple humanity into our Lord's lips when He leaves His hearers to share among themselves the endearing relationship of brotherhood with Himself. Oh no! a thousand times no! nothing else can be in keeping with the Speaker's own description of Himself—with the scene—with the surprised innocence of any ulterior reference in the deeds of pity previously done by the hearers, than the strongly-implied underthought: "Wherever, near you, was a suffering, hungry, naked, imprisoned *man*, there was a brother of Mine." With respect to those on the King's left hand, there is no need to say more at this stage of our inquiry than that simple inhumanity to man of the most negative kind is the only sin laid on their account. They had not done what those on the right hand had done—they had *not* clothed the naked, visited the sick, and so on. No otner sin is mentioned, and this offence is not aggravated by a single word.

It is true their neglect is now made to appear a heinous offence—but how? In no other way than by the King's constructively identifying Himself with the objects of their neglect. We say constructively, and manifestly to the genuine surprise of the inculpated; for it is not once hinted that they either knew or might have known that their indifference bore this higher reference. In other words the King does not answer their surprised inquiry, "When saw we *Thee* hungry?" etc., by replying, "But you might have known that I was suffering in them."

III.

Let us now consider briefly the awards pronounced by the

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King upon those respectively on His right hand and on His left.

1. The former are welcomed into "the kingdom prepared for them from the foundation of tne world," and thereby they are invited to the enjoyment of "agelasting life." This blending of the kingdom and of life, especially when the blessing is viewed as prepared from the foundation of the world, is probably of great significance. For this is not the only occasion whereon our Lord in His teaching has made the same combination (Matt. xix. 16, 17, 23). So that perhaps it is not necessary for us to travel out of the present context for the correct answer to the question, What kingdom can this be? the reply being neither more nor less than this. It is the kingdom of life; the Divine Sovereignty under which man attains to the fitting and prearranged consummation to his being. He was created, not to die, but to live; not to enjoy a life measured by days or years, or even centuries, but to attain to a life meted out by ages. He was fitted to live unto ages of ages—not indeed in the sense of instant qualification and irrevocable destiny; but in the more qualified and self-commending sense of being at his creation endowed with powers to which agelasting life should be the only satisfactory crown. It might be needful for the Divine image in him, which could only have been outlinear and shadowy at first, to be deepened and brightened by training and experience, and so made abiding before the tremendous gift of unending life should be rendered complete and irreversible. But still, in calling and destiny, it was there. Man was not made to die. God's purpose was to immortalize him in due season; and the Divine plans were laid accordingly. Hence the kingdom of life was prepared from the foundation of the world. Perhaps, moreover, this reference to the founding of the world may rightly intimate that the world was intended to be the base and sphere of man's royal dominion. A thoughtful comparison of Ps. viii. with Heb. ii. would seem

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pretty clearly authenticate this view; for by combining these two inspired deliverances, we obtain the conception of man's royalty exercised, indeed, over sheep, oxen, beasts, fowl and fish, and yet carried over into the coming habitable earth wherein the Son of Man, even Jesus, is to bring man's sovereignty into visible realization. It is true that this consummation of the world's destiny as man's royal sphere can now, since the Fall, only be reached by a baptism of fire; but what is this save an expressive cosmical correspondence with the other revealed fact that man himself becomes equipped for his destined sovereignty only through death and resurrection, or else a personal change practically equivalent thereto? Many, perhaps, will still be hindered from thus blending earth and heaven in one view; but it seems to us that herein they are not wise—they neither let down the light of an ultimate heaven upon the primal earth, nor lift up the ultimate earth into the sunshine of a descending heaven. Nevertheless, it is only by doing this very thing that we come to feel at home with the teaching of our Lord when He sets forth as the destiny of man his admission into an agelasting kingdom of life prepared from —not before—the foundation of the world. The calling of the Elect Church conducts to a higher plane, and dates from before the foundation of the world [Eph. i.]. It is the kingdom in its former aspect, however, which here comes before us; and such humanenesu as Christ can approve shall attain it. God will assuredly destroy no man who is worthy of the name. Let us resolutely open our eyes to what our Lord has here told us, and not fear to believe it.

2. But with regard to these other brethren of the King whom He sets on His left hand as guilty of criminal inhumanity, what are we to say? Their punishment is sufficiently severe to make us tremble, even if we interpret the words of verse forty-six

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respecting them is expressive of no more than *agelong chastisement*;* for even so their doom is to "depart into the ageduring fire prepared for the devil and his angels" [verse 41]. Their chastisement is a fiery, and therefore searching and terrible one, and it would seem that it must be a chastisement long continued, and rt least one that cannot be terminated until it has done its work. It is not, perhaps, very clear *what* fire it is that is "prepared for the devil and his angels;' and we surmise that our Satanology [so to speak] is not yet sufficiently matured to enable us to pronounce upon this point with confidence. It scarcely follows that it is the fire Gehenna merely because into this last Satan is, as a fact, ultimately cast. It would suffice, perhaps, to suppose it may be the fire of hades [Deut. xxxii. 22; Luke xvi. 24], especially seeing that these who depart from the King under a curse have not yet suffered the first death, and seeing further that their being cast into the fire would appear to take place a whole millennium before hades is merged in the all-destroying lake of fire [Rev. xx.], however, on this point we refrain from speaking with confidence. We wait for more light.

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*On the whole, we think enlightened and impartial opinion must gravitate to this as substantially the correct rendering of the redoubtable words ÆONIAL KOLASIS. The one question is, must the adjective ÆONIAL compel the noun KOLASIS to relinquish its disciplinary import, so as to mean punishment unending; or, on the other hand, must the known correctionary significance of KOLASIS restrain ŒONIAL from meaning absolutely endless? We are not insensible to the force of the argument drawn from the application of ÆONIAL to the life awarded to the righteous in the same-sentence; but we are inclined to think that argument has been pushed too far. Suffice it to RENDER the word in precisely the same way in both clauses; "AGELASTING correction," "AGELASTING life." To say that, because the agelasting life is in fact endless, therefore the very process of CORRECTION must be so too, is to take very high ground indeed, for taking which it would be hard to offer a sufficient justification. No one pretends that ÆONIAL

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is endless, IRRESPECTIVE OF WHAT IT QUALIFIES; when it touches God and His throne, and the indissoluble life of the Redeemer, and the consequently indissoluble life of the saved, it is endless; but the Hebrew priesthood was not endless, yet it was ÆONIAL; the service of the Hedrew bondsmen was not endless—it was, in fact, only lifelong—yet it was ÆONIAL. Therefore, unless we first assume the condemned to be in themselves deathless (against all the evidence), it does not follow that their correction must be an endless process. It may even be endless IN RESULT, if it issue in ultimate amendment and life; and it may in any case be ÆONIAL, or agelasting, if it be maintained during the whole state of things under which it is inflicted or during the whole existence of him on whom it fall, even although that existence should prove to be terminable. We do not see how more than this can justly be affirmed; and therefore we quite fail to perceive in ÆONIAL any such inherent and necessary endlessness as to put constraint on KOLASIS and force it to mean hopeless chastisement, or mere vindictive punishment. That KOLASIS has primarily a corrective sense is admitted, at least in its classical usage. As contrasted with TIMORIA (which has "a VINDICTIVE character") KOLASIS "is more the notion of punishment, as it has reference to the correction and bettering of him that endures it" (Trench, "Synonyms of the New Testament," p. 23).

SOME PERTINENT QUESTIONS.

We are raising the question whether in the Presbyterian Church the Confession or the Church is master. Did "the system" create the Church, or the Church the system? And which has the right to rule.

Is the tyranny of a system any less fatal to the Protestant principle of liberty than the tyranny of a Pope?

Has the Church nothing more to learn of God and of His Word? Has the office of the Holy Spirit as her teacher become superfluous? If not, by what right does she so tie herself to the standards of the past as to preclude her growth toward the more perfect knowledge of the future?

Which is better,—a spiritual freedom that may even run here and there into error, or a bondage to dead forms or formulas which the life of the spirit has outgrown?

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CHURCH UNITY MEETING.

There was held in this City on Good Friday, a meeting in response to the following call:

TO THE CHRISTIAN PEOPLE OF PHILADELPHIA. We, whose names are signed below, believing that those who profess and call themselves Christians ought to endeavor to keep the unity of the spirit in the bond of peace; and believing that this unity is made bounden by the fact that there is one body, one spirit, one hope for our calling, one Lord, one faith, one baptism, one God and one Father of us all; and being alive to the great evils we are in by reason of our unhappy divisions; and remembering the Master's promise that when two or three are gathered together in his name there he is in the midst of them.

We therefore heartily unite in inviting all those who in every place call on the name of Jesus Christ our Lord, both theirs and ours, to meet together at four o'clock on Friday afternoon, March 30th, being Good Friday, in the First Baptist Church, N. W. Cor. Broad and Arch streets, that we may pray together for the speedy fulfilment of our Lord's last wish for his people when He prayed "that they all may be one, as thou Father art in me and I in thee that they also may be one in us; that the world may believe that thou hast sent me."

(Signed.)

Rev. F. W. Conrad, D.D., editor LUTHERAN OBSERVER.
Rev. L. E. Albert, pastor Trinity L, Ch. German'n Av.
Rev. E. E. Sibole, pastor St. Johns Luth. chuich.
Rev. W. M. Baum, D.D., pastor St. Matt. Luth. church.
Rev. W. P. Breed, pastor W. Spruce St. Pres. church.
Rev. T. A. Hoyt, D.D. pastor Chambers Pres. church.
Rev. S. W. Dana, pastor Walnut St. Ch., West Phila.
Rev. C. Wood, pastor 1st Pres. church, Germantown.
Rev. H. L. Wayland, D.D., editor NATIONAL BAPTIST.
Rev. G. E. Rees, pastor Tabernacle Baptist church.
Rev. R. M. Luther, D.D., Dis. Sec. Bap. Miss. Union.
Rev. G. D. Boardman, D,D., pastor 1st Baptist church.
Rev. Wayland Hoyt, D.D., pastor Memorial Bap. church.
Rt. Rev. O. W. Whittaker, bishop of Diocese of Penna.

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Rev. Jos. D. Newlin, D.D., Rec. Ch. of Incarnation.
Rev. W. N. McVicker, D. D., Rec. Holy Trinity church.
Rev. G. K. Kinsolving, Rec. church of Epiphany.
Rev. S. D. McConnell, D. D., Rec. St. Stephens church.
Rev. W. Swindells, Presiding Elder S. Phila. district.
Rev. J. C. McCullah, D.D., editor Phila. METHODIST.
Rev. T. A. Fernley, Sec. Phila. Sabbath Association.

The services at the meeting called above will be according to the following order:—hymn. The Lord's Prayer. Selection of Psalms, responsively, hymn. Scripture lesson. The Apostles Creed. Prayer, hymn. Prayer. Explanatory Address, hymn. Church Unity Society Prayers. Bendiction.

A large congregation assembled at the appointed hour, very many were unable to crowd their way into the church, and went away. The services were mainly devotional. One address was made by Dr. Geo. Dana Boardman (Baptist), in which he showed that nothing short of ultimate organic unity would satisfy our Lord's Prayer, and that such unity was not only desirable, but practicable, and would someday be accomplished, not in the way of compromise or surrender of honest convictions, but through a union so well founded and so large as to comprehend all honest diversities. Appropriate hymns were sung, suitable selections from the Psalms were read responsively, the Lord's Prayer and Creed were said in concert, the Lord's last prayer for the church (John xvii.) was read, and prayers were offered. The closing prayers were read by Bishop Whittaker, and were as follows :—

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the *H*oly Ghost, ever one God, world without end. *Amen.*

[To be concluded]

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NOTES ON CURRENT TOPICS.

We need not go from our proper place in order to discipline ourselves for God's service; we need not strive after gifts which He has not entrusted to us, or forms of action which are foreign to our position, in order to do our part as members of His Church.

It is enough that we grow and wax strong under the action of those forces by which He moves us within and without, if we desire to fulfil, according to the measure of our powers, the charge which He has prepared for us. CANON WESTCOTT.

In the report of Mr Joseph Cook's lecture in the February No. of "Our Day," he cites a letter of Mr. Beecher, hitherto unpublished, in which occurs these sentences: "Indeed, I suspect that no man can get away from the doctrine of endless punishment except by a process which very materially lowers inspiration. I am free to confess that my mind moves away more and more from the doctrine of endless punishment, but it is at the expense of that belief in the supreme authority of Scripture, and an increase of faith that the living reason of men must determine living questions, and that the moral sense which Christianity educates must in the end sit in judgment on the qualities of religion itself."

If Mr. Beecher had understood the redemptive value of resurrection, and had been able to trace this thread of light which runs through all scripture, he would never have been forced to take this low view of its inspiration. He would have seen that all the promises spoken by the mouth of holy prophets since the world began are based upon this view of resurrection as a hope. Our Saviour's words about future punishment were spoken, and must be interpreted in subordination to this principle, its full value was in part concealed until after His own resurrection. The "eternal punishment" therefore of Matt. xxv. 41, which is the pivotal passage on this subject, is something to which the unrighteous are consigned before their resurrection from the dead.

PRIMITIVE HOPE.—If the apostles interpreted the words of Jesus concerning the day of judgment as the end of hope for the world of the living and of the dead, why were they so anxious for the coming of Christ in their own day? Could they have believed that the mere handful of saints gathered by their ministry was all the harvest He was to gather from even the mass of souls in that generation? If so, why were they so eager for an event which would end their day of hope?

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The aspect of the blessing of Church-work which is brightest with promise is that which presents it as the first fruits of a dedicated life. It is the end which determines the character of the work. What we do is generous or base in consideration of the object at which we are aiming as we do it. I remember to have read a most touching story in which a man is represented as preserving through every vicissitude of declining fortune the sense that he was serving his country. He fell outwardly lower and lower, but he never ceased to be noble. The story is a parable. What his country is to the citizen, the universal church is to the christian; the visible representation not only of all that is loftiest in duty, but also of all that is most august in power. To work for that Society in whose life, eyes are but as days, to whose fullness nations are but contributory elements; for that Society which is indeed the Body of Christ, is a privilege which gives inexpressible dignity to the humblest ministry. If we are often led to think too highly of ourselves, we always, I believe, thnk too poorly of that to which God has called us. "Noblesse oblige" the inspiring necessity of position has at all times stirred men to splendid efforts. And the nobility of the Christian—if onr eyes are open to see—rises supreme even now. He traces his descent through a line of martyrs and saints; he holds the charter of an eternal kingdom.

CANON WESTCOTT.

CHURCH UNION.—It is evident that the discussions and overtures about church union must reach a higher plane before we can look for any practical issue. We do not discover that any existing church-system has reached the high ground of readiness to give up its own interests for the sake of the higher good of the whole body.

The Episcopal Church has made more advance toward this high ground thau any other, in that it offers to surrender its peculiar forms

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of worship, and to merge itself in a larger Catholic body, provided the Episcopate is retained as the centre of unity and order. But we do not hear of other bodies proposing to surrender any of their distinctive peculiarities. A very high authority among Presbyterians recently stated to us that the "raison d'etre" of that chnrch is its Confession. Of course if there be no willingness to surrender this for the sake of a united church, there is an end of all hope from that direction. Calvinists might still remain Calvinists in a Catholic Church, but they could not expect to euforce their present creed, with its multiplex and metaphysical propositions upon all their brethren in the one body. All denominations must become willing to subordinate their interests and their opinions to the interests and the common faith of the whole body. The death of selfishness, and the supremacy of the Christ-life which sacrifices itself for the good of all, is what is needed. May God give us all more of the mind which was in Christ Jesus.

In connection it gives us great pleasure to state that a movement is on foot, with promise of success, for the issuing of a call, signed by prominent pastors of different denominations for a united service of prayer for this object to be held in one of the large churches in this city on the eve of Good Friday. This is beginning at the right end. If Confession of the sins and ignorance that have produced this divine state be mingled with the prayers for light and relief, the end sought must sooner or later be reached.

PROGRESS IN SCOTLAND.—There must be some deep-seated reason for the growing disaffection toward the Westminster Standards in the mother country of Presbyterianism, as illustrated in the following, taken from the PRESBYTERIAN JOURNAL.

—A private conference of the Glasgow Free Presbytery was recently held to consider the subject of the Confession of Faith. Dr. Candlish introduced the question by making a statement to the effect that it was desirable to change the formulas so as not to

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require that ministers and elders should be asked to declare their agreement to the whole doctrine of the Confession, but rather in the general substance of that doctrine. A good many ministers and elders took part in the conference—some agreeing fully with Dr. Candlish, a few differing from him, and the majority stating that it seemed to them unnecessary to press the matter forward throughout the Church for discussion at present. After very full consideration Dr. Candlish intimated that he would not ask the Presbytery to take any practical step in the direction that he had indicated; but that he believed the matter to be of so much importance that it must very soon command the attention of the Church.

THE following ominous paragraph appears in the "Messenger" of the English Presbyterian Church: "Dr. Walter Smith's article in the Contemporary Review on the Scotch Church question is remarkable for what it says, not on the question of disestablishment, but on the drift of theological opinion in Scotland. Dr. Smith has no doubt that Disestablishment is coming. It is purely a question of time and of growth of modern tendency. Discussing its consequences, he anticipates that the chief result of it will be the adjustment of the standards of the Church in harmony with the change which has taken, and is taking place in the religious opinion of Scotland. Dr. Smith says that all their more thoughtful and able young ministers have a period of hesitation before they sign the formula of the Confession, and that many of those who are doing the work of elders decline to put their names to the document. The ordinary preaching does not run on the lines of the Church's creed. The Confession, he says, is ignored. The Gospel of Divine love is substituted for the Gospel of Divine Sovereignty. A change of greater moment than any since the Reformation has taken place in the ordinary teaching of the Church, and Dr. Smith believes that the greatest and most important work of the Presbyterian Church will be to re-adjust the Confession in conformity with the actual faith of the members of the Church."

The Presbytertan Church in this country will have to follow in the same direction, or else present the same disgraceful spectacle of a church that professes to believe one thing and preaches another. Meanwhile, we believe we are doing that Church the highest service by bringing out from the Word of God a doctrine of the last things which more truly conserves the essentials of the evangelical faith than do the speculations which are rife in our day, and which find in the divine lore and the divine sovereignty the one common centre of all things.

We hope to live to see the day when the dark and dishonoring

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view of the purpose of God in providing resurrection through Christ for all the dead which now draws its trail of error and gloom through our Confession will be displaced by that true view which throws the light of "hope toward God" upon even the resurrection of the unjust. Nothing else will ever dissipate the mists which still becloud the mind of the Church upon this whole subject.

THE FIVE LIVES OF SEED CORN.—Professor J. Beal's record of interesting and useful tests of the germinating possibilities of small grain, espciially wheat. was communicated to THE TRIBUNE some weeks ago, ahowing that repeated sprouting followed drying up, the fifth or sixth time .Dr. E. Lewis Sturtevant, of our State Experiment Station, has since published report of similar investigations with the seed of maize, indicating the same wise provision of kindly natnre to the end that harvests may not fail. He introduces his data with pleasing statement of the curious fact, the existence of which may well excite wonder and gratitude:

"It is often surprising to see how admirably a plant has sometimes become possessed of functions for meeting and overcoming the variable changes to which it is subjected by climate. Seedis planted, germinates, a drouth comes and the soil becomes dry and parched. The swollen seed has commenced its life, but apparently its attempt has been in vain, for the seed is now again dry and hard, and the caulicle appears withered and dead; the rains come; the seed again swells and renews its attempt to grow. The vital functions of the seed are so strong, and so arranged that its resistance at this period of its life to unfavorable agencies is great, and with a return to the conditions favorable to growth, its suspended life again starts into action."

That this vital function should withstand one repression is indeed noteworthy; that it should endure to be nipped four successive times and still show some degree of effective life is very remarkable.

As to denominational loyalty, one word we think will give the true teaching: Who is most loyal to a noble ancestry? He who boasts of its worth, while living without exertion on its wealth, or he, who by a worthy activity, would carry forward in increased measure, its wealth and honors? PROF. W. W. LOVEJOY.

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A friend enclosed to us the above extract with these remarks. :

"I enclose a little clipping from the NEW YORK TRIBUNE,

You recall how Tennyson speaks (as some would say in the interest of a vague universalism), in IN MEMORIAM, Stanza LV.

"That I, considering everywhere,
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I falter where I firmly trod,
And falling with my weight of cares,
Upon the great world's altar-stairs
That slope thro' darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call,
To what I feel is Lord of all,
Aud faintly trust the larger hope."

I cannot help welcoming any evidence that, however careless Nature may be, the God of Nature extends His 'works of Providence' over even such creatures as seeds of corn with "all their actions." I wonder if Prof. Drummond would find here a text for a new chapter of analogy between law in natural and spiritual. For one I should enjoy his development of the subject quite as much as some o f His showings of the darker side. Certainly I would fain read the parables of nature as suggesting rather than forbidding the hope that the possibillity of life survives many hindrances and apparent defeats. I don't believe analogies are to be carelessly exalted into arguments, but I should like to believe that the life of a man had relatively more than one-fifth of the possibiiity of survival than is found vouchsafed to a grain of corn! I should thankfully receive the suggestion of a hope that even those terribly sad failures that are characterized by Jude as "trees without fruit, twice plucked up by the roots"—that even these had not exhausted the life-giving resources of Him who teaches us to pray confidently, "THY kingdom come, THY will be done," I might suggest to the skillful analogist some such application of the lesson thus, "Doth God take care for seeds of corn. Thy soul, and the soul of thy brother are of more value than many seeds of corn"!

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EXTRACTS FROM LETTERS.

The following is from a Presbyterian minister in Wisconsin.

Dear Brother:—

I thank you for the copy received of "Words of Reconciliation" for February. I believe there are many more mind in the ranks of the ministry in the Presbyterian Church that are in clined to your ideas in regard to the future destiny of mankind. I am myself much inclined to the honest belief, that the whole destiny of mankind is not bound up in this short space of human life on this side of the grave. Yet I want to be instructed and guided only by the sure testimony of Divine revelation.

I heartily commend your course in refusing the restraints of human authority which binds the consciences of men, which, even according to our adopted standards, it has no right to do.

Please send me one copy of "The Fire of God's Anger" and one copy of "Words of Reconciliation" for three months for the inclosed $1.00. I am also a Presbyterian minister wishing to deal honestly with the souls of men and to "preserve a conscience void of offence before God."

My means are very limited else I would have at once ordered the magazine for the whole year. May the Lord bless your faithful efforts for the enlightenment of all them that sit yet in the darkness of sin or of tradition.

Yours in the Fellowship of the Gospel.

Another minister, in writing from Wisconsin for the book, says,

"I am glad that you have dared to overhanl the Church doctrine

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in Eschatology. It has long needed some exposure in the light of a more perfect system of truth."

A Professor in a Theological Seminary says, Your March number reminds me to say a word or two on my mind. Not a copy of the magazine comes to me but it starts up matters that I would like to speak of. I like last month's issue very much. Your article on "Millenarian Criticism "re minds me that what you truly say about the view of the early church as to martyrdom is found in times before Christ, as in 2d Maccabees,[the story of the martyr mother and her seven sons,]and through the Antiochan Epiphanes times; not formally stated however. I have much respect for the way you maintain he attitude you have taken towards the church and I resbytery.

We are much obliged to this correspondent for calling attention to the confirmatory testimony from the Maccabean period to the view that resurrection is not, at least in the case of the tried and faithful, the long delayed reward we have been accustomed to suppose it to be. Anyone reading the seventh chapter of 2d Maccabees, and also the twelfth, in which an account is given of offerings and prayers made by Judas and his companions for some of their fellow soldiers who had been slain just after committing an act of gross sin, they will find that the heroes of faith in that day were sustained not only by the hope of resurrection, but that they believed that such vindication and reward was near.

A friend of the magazine whose sympathy and aid is always expressing itself in practical ways, writes from Chicago, I have just read the letter on page 87 of the March No. from a minister in Dakota, and I enclose $1.00 for which I wonld like to have you send him the magazine. As we have the bound volume, I will also, if you give me the address, send him the unbound copies we have of last year. We thlnk that he will appreciate them, and they are too valuable to lie idle. We wish very much that we could help to spread your writings over the world. but our means are too small to do much. However,

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we intend to keep sending our mite, and our mite may be the means of interesting some one that has more influence and money. We trust that you will live to see much fruit result from your labors.

A valued correspondent and Presbyterian minister writes, "I am glad that you have the courage and ability to go on with your testimony. I often think, when reading it, of persons who I wish might see it. I should think none could read dispassionately or without prejudice and fail to perceive the force of your scriptural reasonings. Your remarks about the tendency of the old dogma to make its advocates hard and severe are well illustrated in the case of the editor of——who is bitterly intolerant of views that differ from his own, and whose habit of calling hard names is a scandal to his friends.

I was interested in your remarks about Ingersoll's reply to Dr. Field. I see that Ingersoll's attack is just what might have been anticipated. I had previously written to Dr. F. that he might expect just such a massing of his adversaries forces upon that weak point. There is almost a touch of the ludicrous in Dr. Field's suggesting to Ingersoll that the acceptance of the dogma of endless suffering is not necessary to his becoming a Christian. It looks like a confession that he cannot meet the infidel and conquer with weapons from his own armory. Dr. F'. avowed belief in one infinitely Good who loves all the creatures He has made is very different from that of Prof. R——who preaches that God hates the wicked, and will preserve their existence in order to show forth upon them the eternal fire of His wrath against sin.

It has accured to me that a forcible point might be made in the fact that Christians don't love the doctrine of endless torment. They recoil from it, as both Drs. A. A. Hodge and Pierson have said, and they do not love God for this exhibition of His nature, but in spite of it. If they cannot find their love for Him quickened by meditating upon the awful, endless, doom of the lost, and of the millions of the heathen who, they are compelled to believe, perish in ignorance, does not this itself throw suspicion upon the doctrine."

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WORDS OF RECONCILIATION.

VOL. IV.] MAY, 1888. [No. 5.

JUST PUBLISHED:

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OR

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WITHDRAWAL FROM THE PRESBYTERIAN MINISTRY.

Our readers will not be surprised at the announcement that the contest for liberty and progress in the Presbyterian Church, which we have for some time been engaged in, has issued in our withdrawal from the church. We foresaw this from the first as a probable result, but the risk and the sacrifice were accepted in the conviction that some one must make a beginning in this work. If we fell as pioneers in the struggle, the path would be pointed out

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along which some more successful leader would bring out the church into larger light and liberty.

It will be remembered that last year we asked the Presbytery of West Jersey, with which we had been a long time connected, to advise us: 1, As to the right, under the Constitution of the church, of a minister who was convinced that an error had crept into its system of doctrine at an important point to agitate for its removal: and 2, Whether the discussion of the teachings of the standards upon the question of endless torment which has been carried on in this magazine was so far outside of our privileges and duties in the case that we ought to withdraw from the Presbytery. In response to this request a committee was appointed to consider the whole question, and report a suitable reply. We have already published the answer to our first question (see page 215, Vol. III), conceding the right to introduce such a matter in the ecclesiastical courts. This part of the report was adopted last June. We herewith present the whole report, as amended and finally adopted.

REPORT OF THE COMMITTEE.

The Committee, appointed by the Presbytery of West Jersey to advise with the Rev. L. C. Baker, hereby renew the expression of our high esteem for Brother Baker, and our confidence in his piety and in the sincerity of his convictions. Having held two meetings, and sought Divine guidance; having listened to Mr. Baker's oral and written statements; and each member of the Committee having given his written opinion—we do now concur in this answer to the two main questions which were proposed for our consideration, viz.:

First Question. If a minister of this Church has been led to believe that a wrong interpretation of Scripture has crept into our system of doctrine at an important point, what constitu-

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tional right has he to agitate for its removal, and what duty in reference thereto is put upon him by his ordination vows?

Answer. It is his first duty to inform his Presbytery of the change in his views. He has a right to bring the subject before the ecclesiastical courts in a regular and constitutional manner. How long, or how far, he may continue the discussion and agitation is a difficult question, and to be decided according to each man's own conscience, remembering his ordination vows, in which he adopted the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, and promised to be zealous and faithful in maintaining the truths of the Gospel, and the purity and *peace* of the Church.

Second Question. Are the views which Mr. Baker has published from time to time in his magazine, called *Words of Reconciliation*, irreconcilable with our system of doctrine, insomuch that any one holding them should withdraw from the Presbyterian Church?

Answer. Mr. Baker admits an important divergence from the standards. He believes that the death and resurrection of Christ inure to the benefit of the unregenerate, especially the heathen, as well as those who die in a state of regeneration. Resurrection is *redemptive* in its effect.

He says: "This new gift of life brings with it the opportunities of life, but it, nevertheless, is conferred according to the harvest law which prevails in all God's realms of life, and which requires that every man must reap as he has sown, and, 'To every seed its own body.' Such a resurrection, graded as to time and order according to character, gives room for what Scripture teaches concerning a 'resurrection of judgment.' But it makes room also for corrective discipline, and for the possible salvation of those who have not in this life hardened themselves against the Gospel. Incorrigible sinners must incur the second death, which, without dogmatizing, he is inclined to believe, involves the ultimate extinction of all such lives as are hopelessly separated from God, the source of all life."

By Mr. Baker's own admission these views are not in accord with our standards. In our view they are not sus-

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tained by the Scriptures. Instead of promoting unity, we fear that the continued agitation of his views will promote division and discord.

We would not repress the liberty of honest investigation respecting the unseen spiritual world, so long as that investigation is conducted in harmony with the teachings of Divine revelation.

We do not maintain the infallibility of *every clause* in the Confession and Catechisms; but we do not think the time has come to attempt a *general* revision, and not even upon this one topic, especially when we remember that the late reunion was effected upon the basis of these standards. If Mr. Baker could hold his peculiar views privately without agitating the church, we would be content to retain the same relation as heretofore to one whom we sincerely love and honor for his piety and ability. But if, as he has intimated to the committee, he cannot cease from a course of agitation, which must unsettle the faith of some and disturb the peace of the church, we believe that it would be more manly, more honorable, and more consistent with his solemn ordination vows first to withdraw from the ministry of the Presbyterian Church.

When the second part of the report was taken up there was considerable opposition manifested to its passage in the form first presented. It was amended at several points at our suggestion because we declined to accept its *resumé* of our views. And it was agreed on both sides that the matter should be postponed for further consideration. Several brethren hoped that Presbytery would content itself with the fact that the advice asked for had been given by a committee, without their being called upon to adopt the report. And many were anxious for the adoption of some course which would not require the sundering of the tie which bound us to the church. It was, however, mutually agreed that some definite settlement should be reached at the re-

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cent spring meeting. On our own part we saw no way in which it could be satisfactorily settled but by definite action on the part of the Presbytery upon our request for advice. We had testified to what we believed to be important truth. We believed the church to be in error at an important point. We had introduced an overture requesting the General Assembly to provide for a re-examination of the Scripture grounds upon which our doctrine of endless torment, now largely ignored among us, was based. We had claimed the right to discuss before the church this issue, and to show from Scripture the point at which the framers of the standards had erred.

When the matter came up for final action we summed up the case from our point of view in the following

ADDRESS.

A year ago I asked the advice of this Presbytery upon two questions of great interest to myself, and of equal interest to the church. As is well known, in WORDS OF RECONCILIATION, a magazine published by me, I had deemed it my duty to call the attention of our church to what seemed to me its false position in holding on tenaciously to certain doctrinal statements in its standards, which had ceased to be a fair and honest expression of its views upon the points involved. It was but a necessary consequence of this position that I should seek to show that the statements in question were based upon a misapprehension of Scripture, and to set forth that principle of Scripture interpretation which was overlooked, and around which as I believed, the whole of the Eschatology of the Reformed Church must sooner or later be reconstructed. This discussion brought me under the reproach of opposing the doctrine of the church at an important point, and of apparent infidelity to my ordination vows. At the same time those vows bound me to seek the purity of the church, and to teach nothing which I believed to be con-

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trary to the Word of God. In the strained relations in which I was thus brought to the Presbytery and to the church, two courses were open. I might either wait until some of the brethren would feel constrained to bring the issues involved before the courts of the church by my personal arraignment, or I might take the course authorized by the Assembly of 1878, and myself ask the advice of the Presbytery as to whether I was transcending my constitutional rights in moving, as I had done, for a revision of the Standards, and whether the views concerning human destiny I was teaching were such that I ought to withdraw from its fellowship.

The motives which led me to decline the first course were these. It would involve a long process of litigation as painful to you as to me. The strain and sacrifice required I would however submit to, if it were certain that the questions of Scripture interpretation raised could be settled in the court of Scripture, and the issues involved could be unequivocally met and decided. But anyone who has had experience in our church courts knows how impossible it has hitherto been to carry the appeal back of the Standards which the church has adopted as her authoritative interpretation of Scripture, to the Scriptures themselves.

Moreover, we are aware how difficult it is, through the mass of technicalities and side issues that are likely to be raised, to bring out distinctly before the church the real and living issues of the case. What I might attempt as a contest for the highest interests of the church, and at the sacrifice of everything which a man counts dear in his relation to it, would appear to many as a selfish struggle to maintain my own position in it. If a leading lawyer in this Presbytery, in giving his views upon this case in the local newspaper, can only view it as "Mr. Baker's private and personal quarrel," what hope is there that the average intelligence of the church will be able to discern through the dust raised on the arena of a long church trial the true issue!

I see no sufficient reason therefore for departing from the course entered upon a year ago. And I shall now ask you to give me the advice then asked for, and to come to a decision

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upon that item of your committee's report which recommends my withdrawal from the ministry of the Presbyterian church. I thus put myself in your hands, and shall regard your decision as making plain to me the path of duty in the matter. If with any fair degree of unanimity you shall say that you do not believe it consistent in me any longer to hold the place of an accredited minister of this church, I shall at once place my resignation in your hands. I must ask you, however, to take this responsibility, because it would be wrong for me, in the position which I have taken, and which I believe was assumed in obedience to a divine call, to withdraw without such action on your part. I have throughout acted on the view that our church is not a mere association, but a part of the living body of Christ, and that if any one of us become convinced that there is anything wrong in either its constitution or its doctrine, our vows of fealty to it bind us to point out the error and to seek its correction. And therefore I cannot escape my obligations to the church in which God has set me as a member, responsible in my measure for the welfare of the whole, unless you in this way discharge me from them.

But before you decide the question now submitted, permit me again to call your attention to the fact that the personal issue involved is of very small importance compared with the issues which relate to the church at large. I have called in question the correctness of that interpretation of Scripture, put in our Standards, which represents God as having no other end in raising to another life the immense mass of the human race consigned to death and hell for their sins, but to judge and sentence them again to a deeper death and hell, to suffer "most grievous and unspeakable torments, without intermission, with the devil and his angels in hell-fire forever." The point I have raised against this teaching is that it strips resurrection, which is confessedly due to the redeeming work of Christ, of every redemptive and beneficent feature, and converts this provision of another life to the human race into an unutterable curse to all but the elect. The report of your committee affirms that this objection to the Standards is without Scripture warrant. It

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virtually endorses and affirms the formulas just quoted. I beseech you, brethren, consider well before, by your vote, you confirm that part of the report. Your responsibilities before God and man in this matter are no less than mine. Are you prepared to say that the Standards have made no mistake at this point, and that the conception of resurrection as a gracious intervention which I have traced through Scripture, and in the light of which I have insisted our authorized teaching ought to be recast, is without foundation in the word of God?

But the question you are to decide is no less important in its relation to the constitution of the Church and the right of private judgment under it. So far as I am aware, this is the first time in the history of our Church that one of its ministers has openly called in question its authorized statements upon an important point of doctrine, and connected therewith an effort to induce the church to revise them. Other instances of difference have occurred, in which the dissentient has assumed that the church is in bondage to an inexorable system, which will not admit of any change, and so has withdrawn from it. In other cases, the effort has been to prove that the Standards are flexible enough to admit the variation. In this instance there is no such attempt. There is the open affirmation that the framers of our Standards at this point erred, and that it is our duty to correct them. And this duty is the more strongly urged, because the church tacitly admits that they erred, inasmuch as these statements are seldom avowed in her pulpits, nor is the impression made upon her hearers that she earnestly believes them. The question, therefore, which you are now asked to decide is unique in our history. Believing as I do, that our church is in an uncandid position before God and man, and that, too, at a point of the most momentous human interest, you are asked to say whether, in seeking to correct this, I have been wrong, and have violated my ordination vows. Moreover, the issue involves the question as to which is master among us, the church or the confession. Is the Presbyterian church a mere voluntary society of Christians, formed to defend and perpetuate a certain system of doctrine, with no room for growth in the knowledge of God

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and His Word? Or is it a living body—not a mere society, but a true church? I have held that it enters into the very idea of the body of Christ that it must grow out of all present ignorances and imperfections and divisions into that unity of the faith which shall be the final proof to the world of the divine mission of her Lord. Such growth requires a liberty of investigation and of prophesying—the free action of the Divine Spirit within the body—such as is impossible if the church assumes that she has nothing more to learn, and that she is already able to so map out and fence in the lines of truth that no one must dare pass beyond these limits. It is this aspect of the present case which gives it so much importance, and which has made me hesitate as to whether I ought not to insist upon getting, in some way, the judgment of the whole church upon it. Aside from the truth or falsity of the special principle in eschatology I have been urging, I have been brought reluctantly into a position which represents this most important principle, and one which seems vital to the church's future growth and welfare. You, brethren, have the rare opportunity and the solemn responsibility to decide whether this Presbyterian Church must go on forever on its present lines, or whether it shall hold itself open, in an honest way, to the larger illuminations of truth which God is giving in our day, and so grow up to its place in that larger unity of the future, which is the divine idea of its Lord. If it shall do this, there must be room made for the discussion and amendment of its Standards; there must be no slavish suppression of honest differences; no rod of terror held over the head of honest dissentients, and no such dishonor of the Holy Spirit in the church as is involved in the unwillingness to trust Him to correct the disorders and counteract the errors which may arise in the exercise of His own principle of liberty. Better a hundred fold that some heresies should be propounded than that the healthy life of the church should be repressed by the denial of that liberty of conscience and of prophesying wherewith Christ hath made us free.

It has been in the exercise of this liberty, and under a sense of a sacred obligation to my brethren in this church to which I

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have given my life-work, and which I love with a true affection, that I have sought to give them the new light upon the darkest feature in God's Word which He has given me. I knew it could not, when understood, but sweeten their own lives, and brighten their labors for God and their fellow men, giving them a gospel of deeper divine love and of larger human hopes, and one far better fitted for the church's great mission work at home and abroad; a gospel needed to lift the piety of our church out of the narrow and provincial grooves in which it has been confined, and to prepare it for its place in that larger church of the future in which our Lord's last prayer for His people shall be fulfilled, "that they all may be one." And in doing this, I have seen that some one must assert for himself and for his brethren, the right to open up our system to any larger light that may be shining outside of it, and to emancipate the church from the idea that its ministers are the mere servants of the Confession and not its proper masters.

However it may seem to you, I am persuaded that in this effort I have been acting in the highest interest of the church; and that if you insist that I ought to lay down my ecclesiastical life in the struggle, God will raise up other and better leaders to carry this cause on to victory.

And now brethren I have only to say that, however you may decide this question, my personal feelings toward you and toward all by brethren in the Presbyterian church will remain unchanged. I thank you most heartily for your forbearance and courtesy in this whole matter. No service for this church has ever cost me half what this last service has. Between me and those of you who cannot regard it as a service but an injury, God must be the judge. I ask you now to separate this question from the personal interests involved, and to decide it in the court of your own consciences as before Him who holds us all to strict account, and especially when we act under the solemn responsibilities of His servants in His own house. Permit me to suggest that if the interests involved seem to you too important to be settled by a single Presbytery, our Book makes it easy to obtain a wider judgment of the church through a refer-

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ence to either the Synod or General Assembly for advice. It declares that to them "it belongeth ministerially to determine controversies of faith and cases of conscience."

The discussion on both sides was earnest and protracted. It is a matter of thankfulness that it was free from bitterness. One brother who could not attend the meeting sent an earnest, affectionate, letter to the Presbytery pleading for toleration and against the adoption of the report. This letter was allowed to be read. Four other ministers, as highly esteemed as any in the Presbytery, one of them a Nestor among us—took the same view. One of these made an eloquent and touching appeal, not only against our withdrawal, but for the toleration of our views with which he declared himself to be in substantial accord. One of the most intelligent and godly elders declared that his heart told him we were right, and that a larger view of the truth concerning God's relation to mankind lies somewhere in the direction we had pointed out, and that he must vote no. The report, however, was finally adopted, all the others, fifty-five in all, voting for it. After which Mr. Baker arose and said that the vote had made plain to him the path of duty. He had desired to remain within the church, because he believed that God had given him a testimony to it concerning its false position in holding on to formulas of doctrine which were no longer heartily believed and preached among us. He had striven to get the Presbytery to bring the matter to the attention of the General Assembly, and to arouse the church through the press to its importance. He had not, however, assailed these traditional formulas without seeking to show just where they are wrong, namely, in their misconception of the meaning of

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the provision to restore another life to the human race out of the pit of death and hell into which it was cast by the primal sin. He had striven to preach throughout the Presbyterian Church the gospel of the resurrection of the dead, without which it is impossible to understand the Old Testament, or to measure the gospel of the grace of God as unfolded in the New. It was now plain to him that there was no room for such a work within the limits of the Presbyterian system. He sincerely loved that church itself. But we could no longer affiliate with its system. He therefore desired now to resign his ministry under it. The resignation was accepted, and he was allowed peacefully to withdraw.

It is due to the brethren who took this action that their spirit was throughout kindly and Christian. Several expressed their deep regret at the separation, and deplored it as a necessity forced upon them by their views of what fidelity to the church, and to the truth, as they received it, required. Earnest prayers were offered for Divine guidance and blessing upon us in the future. And thus, with scarcely a tinge of acrimony in the conferences and discussions that led to this issue, but in a spirit of mutual respect and love, separation was effected. Most heartily we joined in the prayers offered that God would give both to us and to them a truer understanding of His word, and reveal to both the truth in the things about which we differ.

A circumstance that lost us some votes was this: Near the close of the debate the pastor of the church in which Presbytery was convened, and who had formerly been a stout defender of our principle of liberty, arose and announced that he felt compelled to change his purpose and vote with the majority. He

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represented that there had come to his ears reports of ungodly men who were making sport of the controversy then going on, and taking comfort in our doctrine as a relief from the awful sanctions with which the Bible invests future punishment. Some who were wavering, and one who had announced his purpose to vote in the negative, were at once drawn over to that side. But this good brother did not stop to consider that we also teach a doctrine of future punishment which, when understood, must carry conviction to the reason and consciences of men, as the old doctrine does not and cannot. He forgot also how many sons of the church from godly households have been driven into infidelity and sin by their revolt against the old doctrine. The very men who were then scoffing had lived long under the dark shadow of a false view of God. No man can be brought to God until he sees that He is not a God of hate but of love. A man whose life has been lived under the restraints of these dreadful views of God as the relentless tormentor of His creatures with unspeakable torments to endless ages cannot, when these restraints are lightened, be expeced at once to take right views of either His holiness or His love. But we claim that the old doctrine is largely responsible for this state of things. It terrorizes men by a perverted view of God, until right moral conduct is impossible. For everything in right conduct and in spiritual life depends upon a right knowledge of God. It is confidently asserted by Universalists that there is a lower percentage of criminals among those brought up in their churches and Sunday-schools than among those trained in other churches. We have no means of knowing how far this claim is true, but we can well understand that it *may* be true. We would far rather trust to the results upon any community of an *over*-statement of the doctrine of God's forgiving love than depend upon such distortion of His retributive justice. No one who rightly understands our teaching could ever imagine that it opens the door to indulgence in sin in this life. If it ought to be repressed on this ground, then the story of the woman taken in adultery, the parable of the prodigal son, our Lord's last prayer for the forgiveness of His murderers ought to be stricken from the Bible.

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The question is, Which is true—the Westminster doctrine of an implacable God, inflicting everlasting torments on the creatures of His hands, or the doctrine of a Lord God, merciful and gracious, even though He will by no means clear the guilty; finding a way to restore life to man even out of the depths of that death and hell to which His righteousness must consign him for his sins, and yet never abating His wrath against sin, nor lowering for anyone, nor in any world, His terms, "Without holiness no man shall see the Lord."

It is frequently said that these formulas are no more harsh than the words of the loving Saviour himself, and that they are largely made up from His words. We have repeatedly shown in this magazine that the Standards make use of His words out of their connection, that words spoken to disciples to enjoin upon *them* the law of self-mortification as the way of life are treated as warnings addressed to the multitude against being cast into hell "where the worm dieth not and the fire is not quenched," and that the judgment-scene of Matthew xxv, which relates to a judgment of mankind now going on toward its consummation, is treated as something delayed until after a general resurrection of the dead. Thus the gospel of the resurrection, which is the God-given light thrown over all these dark passages, is entirely obscured. The "appalling sentences" of the Confession are thus made up of misunderstood and misapplied and wrongly-located phrases, put together in a gloomy age and under a dark sky, from which the light of a true "hope toward God that there shall be a resurrection both of the just and of the unjust" (Acts xxiv. 15) was shut out.

The small number of votes against our withdrawal is not surprising when we consider how much it costs a Presbyterian minister to antagonize his system. We make no charges of disloyalty to conscience against any one. But conscience moves slow against the tremendously repressive power of such a system, and of an adverse public opinion.

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One member of Presbytery remarked that we had exposed the Standards to ridicule. We defy any one to point out the place in these pages, or elsewhere, where our language will bear that construction. The worst that we have done to expose their statements about endless torment to reprobation has been in simply printing the statements themselves. No more damaging thing could happen to the Presbyterian Church than to have their authoritative teaching on this subject spread upon the pages of every journal in the land. In seeking to arouse the church to the dishonesty of her position we were obliged to often quote these formulas, which one of the most honored members of Presbytery described as "the most appalling sentences in the English language." Surely no right-minded person would employ ridicule upon such an awful theme. Nothing more is needed to excite the repulsion of the intelligent mind and loving heart of a Christian than to read the sentences themselves.

We are increasingly convinced that the ability to receive truth comes from God. Men may be plied with the strongest and most sufficient arguments, but their force will be lost unless the eye of the soul is open to the light. It is in vain that truth is forced upon men beyond their preparation of heart to receive it.

It is surprising how the Pharisaic temper reappears in every age. To nothing were the old Jews more averse than to the ideas, which God sent special prophets to promulgate, that His mercies flowed beyond them to the Gentiles. The Pharisees rejected and crucified Jesus for teaching the wider grace of God. They stirred up a clamor against Paul wherever he went for preaching salvation from God to the Gentiles. Even the first apostles had to be taught these wider reaches of God's mercy to mankind by special revelation. With surprise they were constrained to confess, "Then hath God also to the Gentiles granted repentance unto life." A chosen people is always reluctant to admit that the blessings vouchsafed to them can flow out into other channels. It is in just this spirit that the Presbyterian Church

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has received our testimony of blessing stored up for all mankind in the provision to raise all from the dead, and that the elect of this age are only a royal priesthood, from whom, as a centre, the salvation of God is to flow out in far wider circles in the ages to come.

Since making up our account of the action of Presbytery the letter we there refer to has been sent to us by its author, with a special request that it be published as a part of the record in the case, and as affording him the opportunity to let the public know how he stands. We do not deserve all that this dear brother says of us, but we give his letter entire, as he requests.

Mr. Moderator and Brethren of the Presbytery: An absentee perforce from your Assembly, I can neither hear nor participate in your deliberations. There is, however, one subject, likely to engage your attention, in the face of which I neither wish nor dare to shirk responsibility. And it is for the sake of my own conscience, and not in the conceit of affecting your judgment, that I request the reading of this communication.

As among the possibilities of the present meeting, I dread the taking of certain action, whose issue shall be either the silencing of that periodical known as *Words of Reconciliation*, or the withdrawal of its editor from the ministry of the Presbyterian Church.

It were impertinent to remind you that Brother Baker is worthy of all respect, confidence, and love, whether considered in the light of his Christian worth, disinterested honesty, or rich erudition. You, who are veterans in the Presbytery, best know and honor him, and your esteem is in the direct ratio of your knowledge. Whatever repulse you might offer him for the sake of his literary work, would react most painfully upon your own hearts. Withdrawing yourself from him, you would do so only under the pressure of what seemed to you most pitiless necessity. But, more than I can express, I wish this necessity did

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not appear to many so real, and so commanding of obedience, in the sacrifices it demands. I wish our Presbyterian temple were built with a Court of the Prophets, where the deeper and more solemn thoughts of worthy men might not only be freely uttered, but received in the same spirit in which they were given.

Would that there were a Jerusalem Chamber, which might be fearlessly re-opened and re-visited, at least by such as being moved, beyond the multitude, with the desire to get at truth first-hand, set themselves earnestly to read and understand the Scriptures as the one infallible rule of faith and practice, and so conmune one with another and with the church at large. Believing in my heart that there is much work that might profitably engage the industry of a second Westminster Assembly, and that it is destined to be done by one means or another, and thankful to have any such work, in however fragmentary shape, in the hands of men who are spiritually minded, and loyal in adherence to both the spirit and letter of Scripture, and not rudely iconoclastic as regards the old and established, I have no wish to see the magazine in question transferred beyond the limits of our own communion. Still less have I any conscience to condemn it, or any heart to vote in the direction of its removal. I believe that such teaching as that of Norman McLeod was God's good gift to the Scotch Establishment; and that in such men as Maurice, Farrar, and Brooks, permitted by their colleagues to pursue their work without discouragement, many of the true things that are so old that they sound like *new*, have come out into the light of these latter days; and one is glad to feel that, even if the ruling majority in our own church cannot conscientiously allow standing room for teachers of this stamp, place *is*, nevertheless, found for them *somewhere* in the great Christian household.

But, as long as a man is led to undertake and follow out his study upon the same broad foundation as that which the Confesion of Faith claims for itself, namely, "The Scriptures of the Old and New Testaments as the only infallible rule of faith and practice," *is* it a mistake that he *is* and *works* in the Presbyterian church?

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And to this question permit me to subscribe my emphatic though, doubtless, insignificant, No.

With the prayer that the Holy Ghost may attend your deliberations and dictate your decisions,

I am, your fellow Presbyter,

LEONIDAS E. COYLE.

The following letter from a member of Presbytery fairly illustrates the feeling under which the decision was reached.

Dear Brother Baker:

It went to my heart to vote against your remaining in our Presbyterian ministry the other night. We shall miss your face and your counsel in Presbytery sadly. It was only a sense of duty to our Lord and his work that led me to vote as I did. I meant to have added when I spoke the other night that I believed it was your duty to preach and teach the gospel as you understand it, only understanding it as you do, not as a Presbyterian minister. The Lord bless and guide you wherever you go, and enlighten your eyes and all our eyes in the knowledge of His word.

Your brother in Christ,

We have no other than the kindest feelings toward our brethren who voted in this way. The very question we were putting to the test was whether the Presbyterian system admits of any broadening at this point. If the church should officially decide that her Confessional teachings of an everlasting torment after resurrection cannot be questioned or reviewed, nor the possibility of any form of change or hope in the state of all who die out of this life unsaved be admitted, then we had no desire to remain in its ministry. We could not conscientiously do so. It was a question with us between the claims of a "system" and the welfare of the church which had adopted it, between fealty to the Standards and to the Word of God upon which they are professedly based. We felt in honor bound before leaving the church to make an effort for its deliverance from a false position, and from bondage to its traditions. Our brethren gave us

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no countenance in this effort. They doubtless have done what they felt bound to do. We have done the same. God must judge betwen us. We part from them with the kindest feeling and join most heartily in the prayer with which this letter closes.

DIVINE LOVE IN THE OLD TESTAMENT.

We wish that every minister of the Presbyterian Church could read the article with this heading in the last number of the *Presbyterian Review*, written by Prof. E. L. Curtis, of the McCormick Theological Seminary. He shows, first, how the Old Testament reveals God's love for *man* as His creature and child. The fall did not abrogate that love, but opened up other channels for its fuller manifestation; whilst toward the people whom He had chosen, God's love is shown to be everlasting and unchanging.

"Though man may be unstable and changeable toward God, there is no change in the Divine purpose of love. 'I am the Lord; I change not; therefore ye sons of Jacob are not consumed.' Though in justice God might be compelled to scatter and punish His people for their great and manifold sins, yet He would not cast them off forever.

"This fact of God's wondrous love and faithfulness—a love that knew no limit, a faithfulness whose compassion no wandering child could ever annul—is the golden thread running through the Old Testament, binding it all together. The prophets, in warning, rebuking, and threatening, ever have this in mind. The outline of all their writings is guilt, judgment, and redemption. This redemption is proof of the unwavering love of God. Language in this connection seems almost inadequate to convey the intensity of the passion and yearning which Jehovah had for His people. Hosea lived in a time when there was no regard for truth or mercy, and no knowledge of God; when the grossest

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immorality—even violent deeds of bloodshed—was most common. Yet, even to the people of such an ungodly character, he brought a message from God full of the tenderest love and feeling, declaring that Jehovah's heart was turned within Him, and His compassions were kindled together, and He would not execute the fierceness of His anger—He would not destroy them—for He was God, and not man—the Holy One in the midst of them. He would heal their backsliding; He would love them freely.

"We find, also, in Hosea, in the parable of the unfaithful wife, the most beautiful and tender declaration of love in the Old Testament, equalling, one can say, if not surpassing, that of the parable of the prodigal son in the New. Out of his own bitter experience, out of his own compassion and love, Hosea was taught by the Holy Spirit the love of Jehovah. In the likeness of his own unfaithful wife, he saw unfaithful Israel. Jehovah chastises His people, and puts them away from Him for a season, yet He restores them unto Himself; and how wondrous is the love with which He does it! In infinite tenderness and compassion, in complete perfect forgiveness, Jehovah says, "I will betroth me unto thee in righteousness, and in judgment, and in loving-kindness and tender mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

Professor Curtis then goes on to show how there are given frequent intimations that God's love is too wide to be confined within these special limitations to Israel. He instances the case of Nineveh, as given in the Book of Jonah, the declaration in the Book of Amos that God had not only watched over the infancy of the nation of Israel, but of the Philistines, bringing them from Caphtor, and the Syrians from Kir, as he brought Israel from Egypt. "Still more strikingly is this wider mercy shown in the promises of the future, when Egypt and Assyria are to be united with Israel as recipients of the Divine blessing, and

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even the wretched Sodom will have a restoration along with Jerusalem. (Ezek. xvi)."

We can only regret that the writer of this article fails to see, or if he sees, fails to state that these wide promises of mercy to apostate Israel and to the Gentiles must find their ultimate fulfilment in a recovery of both these classes of mankind from the dead. They must first go down to death under the just judgment of God for their sins. But in the Book of Hosea, from which he draws impressive proofs of his theme, it is directly stated (xiii. ch.), that Jehovah's redemption of Israel must have this issue: "I will ransom them from the power of the grave; I will redeem them from Sheol." It is a constant surprise to us that men can write in this way of the wide scope of God's grace, and fail to perceive that His provision to restore mankind from the pit of death into which it has fallen by sin, is the very way, and the only way, by which these promises are to be made good. That God should extend any sort of mercy to any class of wicked men after death, seems to them a denial of the gospel. Whereas the very foundations of the gospel, as laid in the Old Testament, are destroyed if this be denied.

EASTER JOY.

The obstacle, which, above all others, hinders our brethren from perceiving that there is a "hope toward God" in even the resurrection of the unjust (Acts xxiv, 15) and which, therefore, beclouds in them true Easter joy, is a wrong notion of both death and resurrection. They assume that death is continued life, that man is essentially immor-

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tal, and that he never can experience a cessation of being. Resurrection, therefore, means but little in such a view. It is no recovery to life, no re-endowment with the prerogatives and opportunities lost in death. And yet if Scripture is plain on any point, it is on this—that man rises again to another life beyond the grave only because Christ arose. St. Paul declares flatly that if Christ be not risen, even Christians—they that have fallen asleep in Christ—are *perished.* His use of the word "perished" here is not a doubtful one. He does not mean to say that such are left to a hopeless eternity of misery, but that they have ceased to be. No other meaning is possible when he says that without resurrection-hope, we might as well eat, drink and be merry, for to-morrow we *die.* It is, therefore, because so many have ceased to attach to death its true significance that they have lost the true meaning and hope of resurrection as essentially a recovery. It is a crime against humanity in our modern eschatology that it has robbed it of its true Easter joy. It has stripped the gospel of its large human hopes by converting God's redemption of the race to another life beyond the grave into a provision for perpetuating the existence of the bulk of mankind in endless torment. Why raise men out of death, which is the wages of their sin—its true and fixed penalty—if there be no beneficent purpose in their resurrection?

OPPORTUNITIES LIMITED BY DEATH.

Undoubtedly the main obstacle in the way of Christians receiving the full gospel of the resurrection is the many intimations of Scripture that this life is decisive of destiny.

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These will not suffer them to admit that where there has been failure in this life, there can be any blessing in the provision of another life beyond the grave.

We are not disposed to conceal the force of the many passages which teach the decisiveness of this present life. On the contrary we have uniformly taught that the Christian has a crown to gain which he can only gain here and now, and that before the sinner there is a destruction to be shunned which can only be escaped here and now. The Christian has a present life—a soul—to be saved. And so the sinner has a present life endowment—a soul—which he must lose unless he finds salvation in Christ. Death does not prolong for him this issue. It decides it. The point we have raised is this. Is this loss of being and of manhood in death final and endless? Or does resurrection recover the lost spirit in its own time and order and invest it again with the prerogatives of that form of being which we call man, and out of which it was ejected by death into the outer darkness. We say such recovery lies in the very idea of resurrection, and makes it what it claims to be, a boon procured for the death-smitten human race by the Second Man, the Lord from heaven. And yet we have also insisted that this is not a recovery of unjust men to eternal life—a gift they never possessed—only to a life and form of being which is still under judgment and on trial, and whose opportunities and capacities will be according to character. The Christian never loses life, or "his soul." He is already "risen with Christ," "passed from death unto life." But the sinner loses this priceless heritage. He suffers a definite damnation. He goes into the prison-house of death, the sheol or hell of Scripture,

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with its darkness, its privations, its pangs of dissolution. Whether, therefore, men shall escape this doom and "be saved," or whether they must go down to this destruction, and undergo the hazards which attend even their recovery to another life, is an issue which, for all who hear the gospel at least, must be decided here and now. And this is all that is involved in the passages of Scripture to which we have referred. They truly set forth the decisiveness of this present life, and these present gospel opportunities. But they nowhere teach that over the night of the death which they threaten, no light of hope will ever arise through a resurrection out of death.

PRESENT NEED OF SALVATION.

Another objection to our doctrine in many minds is that it seems to favor procrastination, and to diminish the necessity of immediate application to Christ, the only Saviour. Why not wait, it is said, for the next chance beyond the grave?

If the main thing in salvation is escape from punishment, there might be some force in this objection. But if it be essentially deliverance from the sin that brings punishment, then there can be no relief from the suffering until there be separation from the sin. We may be sure of this, that penalty will last as long as the sin lasts. No one can believe this more strongly than do we. We often hear this as a sufficient statement of the orthodox position. We most heartily accept it. Retribution is as sure as gravitation. And therefore the necessity of salva-

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tion from sin, in our view, is an immediate necessity. We have shown above that there is a bankruptcy of being, a loss of body and soul in hell before resurrection, from which we must *now* be saved. And not even resurrection out of this death will bring salvation to a man to whom sin still cleaves. And God has but one way of curing a man of this disease. If he dies now unsaved, not even God's remedy can reach him until he has been taken all to pieces and dissolved in death. God must, so to speak, begin His work over again with such a man.

SELECTIONS FROM DEAN PLUMPTRE.

"It must be remembered that our Lord recognized also another of the beliefs which were accepted by those to whom He spoke. When He told them of the prison from which a man should not escape till he had paid the uttermost farthing" (Matt. v. 26, xviii. 34); of the servant who knew not his Lord's will, and should be beaten with few stripes (Luke xii. 48); of the more tolerable penalty for Tyre and Sidon, for Sodom and Gomorrah (Matt. xi. 21); of all sin and wickedness but one being forgiven, either in this world or the world to come (Matt. xii. 31), 32), His words could not fail to seem to those who heard them to be almost an echo of those which taught that some souls might descend into Gehenua, and remain there for a time mourning for their evil deeds, and then rise up again. Even the parable in which the terrors of the unseen world

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were set forth in the most appalling vividness, represented the sufferer as having at last learned to care, more than he had done in his lifetime, for the welfare of others, of the father of the faithful still recognizing the sufferer in Hades as his son (Luke xvi). To those who were familiar with the thought that there was a curable as well as an incurable evil, there must have been something suggestive in the fact that the word which He chose (kolasis) even for the aionian punishment was one which carried with it, strictly interpreted, the thought that it was inflicted for the sake of the sufferer, and not merely to work out the retribution, however righteous, awarded by the Avenger.

"Among the Jews whom the Apostles addressed, and which, so far as they do not protest against it, it may fairly be supposed they shared, there was an anticipation, more or less distinct, of the work which the Messiah whom they expected was to carry to completion in that world of the souls of the dead. Thus we read (Emek Hamelech, fol. 138, c, 4), that the Son of David would pass through hell, to redeem those who were there under comdemnation; that when the condemned saw the light of the Messiah, they, prepared to receive Him, cried out, Here is one who will redeem us out of the kingdom of darkness, as has been spoken by the prophet, 'I will deliver them from hell and redeem them from death' (Hosea xiii. 14); and as Isaiah foretold 'The redeemed of the Lord will return, and will come again with singing unto Sion.'"

"The outcome of what I have endeavored to present is, I take it, that there has been a constant drift during the last

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three centuries to a wider hope, to a larger charity, to a more cautious reticence. Routine or sensational preachers may use the old language, but the great masters of theology, though at first they may anathematize each other's creed, at last come to understand how much they hold in common. They can hardly realize the force of the current by which they have been borne along. They seem to forget how different the language of the majority of Christian teachers in the past from what they now represent as the teaching of all Christendom."

"'Tis in the advance of individual minds
That the slow crowd should ground their expectations
Eventually to follow—as the sea
Waits ages in its bed, till some one wave,
But of the multitude, aspires, extends
The empire of the whole, some feet, perhaps,
Over the strip of sand which could confine
Its fellows so long time; thenceforth the rest,
Even to the meanest, hurry in at once,
And so much is clear gain."

—*Robert Browning.*

BIBLE STUDY.

Our minds cannot *grow* without ideas, and ideas are worth nothing unless formed into *individual* views, and—thank God that it is so—individual views that are our own, and so growing and germinant, are obtained *only by work*—by *my* work for them. "The Son of God has given

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us an understanding *that we may know*"—"not the knowledge is given," says one, "but the ability, the power and the opportunity to gain the knowledge." "If the intellectual possessions of the present," says another, a great secular writer, "are not to melt under our hands they must be acquired anew;" and he goes on to quote from another, "What you have inherited from your fathers, acquire it that you may possess it."

All this is of greater importance in biblical matters by as much as they rise into vastly more enduring significance. God would have us busy at His book, honestly busy, busy through our own powers. Inherited wealth, we often say, is not a blessing, where it stands in the way of its possessor learning anything for himself. Too much seeing through other's eyes, learning through other's toil, may prove the most delusive kind of seeing and learning. If our Christianity is to become strong it must cease as soon as possible to be fed with a spoon. How long we puzzled in years gone by over the fact of *so much* Bible. Why was it not the *little* book that many practically make it? Why, we answer in reply, was not the land of Canaan the contracted region in the centre of Palestine that it threatened to become? Because they needed the training and discipline of the whole gift of promise. Not Judah alone, nor Reuben alone, nor Naphtali alone, but each and all must fight till the whole land was in possession. "Nor can a Christian rest in anything which has been already gained. New acquisitions of knowledge, new modes of thought, new forms of society, are always calling for interpretation, for recognition, for adjustment."—*Prof. W. W. Lovejoy.*

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APOLOGY.

An apology is due to our subscribers for the discreditable printing of the last number. Our former printer gave up business at the beginning of the year, and we were induced to transfer the work to a new office just beginning business, which proved to be not properly equipped for it. We bore with the mistakes in the February and March numbers in the hope that the disadvantages under which the work was being done would disappear. The April number was hurriedly printed before we had been given our usual opportunity to revise the proof, and we were mortified to see it appear with numerous blunders, which must have made it anything but pleasant reading to our subscribers. We have made new arrangements with an old established office, and hope there will be nothing to complain of in the future.

Errata.—These were so marked in the last number as in many places to obscure the sense. We note some of the more serious.

Insert quotation marks before "There is" on p. 98, and after "pure" on page 99.

On 17th line, page 99, insert "is the" before "principle."

On page 101, 6th line, insert "of the" after "statement."

On 8th line insert "the hope" before "itself."

On page 102, 8th line, read "which" before "centers," and on 6th line "strait" for "straight."

On page 103, 9th line, insert "larger" before "hope."

On page 121, line 13, read "ages" for "eyes."

On page 122, line 23, read "divided" for "divine."

On page 123, 3rd line from bottom, read "love" for "lore."

Transfer paragraph at bottom of 124th page to bottom of 125, and omit dash.

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NOTES ON CURRENT TOPICS.

PRAYER FOR CHURCH UNION.—The Good Friday service held in Philadelphia for this purpose was not all that we could have desired. It was lacking in the elements of confession of the sins which have brought discords and divisions in the one body, and there was a lack of specific prayer that God would show us all at what points we have gone astray, and reveal to us the truth as to the things in which we differ. But there were strong desires for closer fellowship; there was the manifestation of love which is the bond of perfectness.

We cannot but hope that there has been set an example in Philadelphia which will be widely followed throughout the country. Our readers will remember how often the earnest desire for just such a meeting has been expressed in this magazine. We have all along felt that church union could come in this way alone—by spontaneous gatherings of Christians of different names to confess the sin and ignorance of division, and to seek from God that larger illumination and more unselfish love before which even frowning barriers which now separate us would disappear. Such a mighty impulse to this movement will some day be given from the Spirit of God. The times are ripe for it now. We are not aware that any meeting of precisely this character has ever before been held. There have been many friendly conferences over the subject of church union, and many earnest prayers for it. But this is the only instance we have known of, in which all the Christian people of a large city have been invited to come together to pray that the Lord would bring us and His whole church into that perfect unity for which He prayed, and in which so many leading pastors, including the Bishop of the church which has heretofore been regarded as the most exclusive among Protestants, united their hearts and voices for this end. May God grant that this cloud, now no bigger than a man's hand, may soon overspread the sky, and pour down its blessings upon the whole land.

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The Princetonian, in giving the account of the recent meeting at Cincinnati of the Alumni of Princeton College, speaks of the speech of President Patton, who was present, as follows:

"He began to outline what he hoped Princeton University would be, and the duties of its President, as he understood them. Here was the especially meaning part of the address. No one present will forget the man and his manner when he said in this connection, while the thin lips straightened and the spare figure drew itself up, and the syllables came with slow, distinct utterance "We will submit to no ecclesiastical dictation in matters of philosophy. We will not read Aquinas because the Pope says so. And we will read Spencer if we want to."

It appears to us that this is the same kind of thing that we have just been condemned for. We believe, however, that the right way of liberty in the Presbyterian Church is to make room within the church for its *honest* exercise. If but a few of the leaders of the church who believe in the principle of liberty had been willing to follow that principle to its logical results, and had spoken out their real convictions, the issue of our contest for that principle would have been a very different one.

It is impossible for us to interpret the Old Testament in any other way than as conveying a promise that, beyond the death and destruction which God must visit on men and nations for their sins, He will raise up to another life these banished ones. All our Saviour's words about retribution must be interpreted as subordinate to this great promise, although He further teaches that this new gift of life can be freed from penalty and become a blessing only as it is freed from sin.

EXTRACTS FROM LETTERS.

A devoted Christian lady, who has been long a member of the Presbyterian Church, writes to us from the vicinity of New York:

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I enclose my subscription for another year for your valuable periodical; also an amount sufficient for me to receive with it a copy of "The Fire of God's Anger." From my heart I wish you God-speed in your effort to emancipate the Presbyterian Church, of which I have been a member for more than fifty years, from the "orthodox muddle," which makes it a spectacle to the world, and is rapidly alienating the present generation whose ancestors have been its devoted adherents. I have been taking ——— the past year, but I much prefer your magazine, as I can unhesitatingly pass it around among my friends. I am praying most earnestly to be kept from error, and to be led into all truth. I presume you are familiar with the "Life and Letters of Thomas Erskine." He cherished most decidedly the larger hope. I had the pleasure of meeting socially Archdeacon Farrar when he was visiting this country. His simple, earnest piety increased my confidence that he had received his commission to write his comforting book on "Eternal Hope" from the great Head of the Church. The Bible has become increasingly precious to me since I have received, I believe, from a Divine source, the blessed, restful assurance that God's purposes of mercy are as wide as the human race. Again, wishing you God-speed in your noble, praiseworthy mission, I am yours, in the hope of His coming, who is the vanquisher of sin, the grave and hell.

A co-presbyter writes concerning the late meeting of Presbytery:

I feared there would be little declaration on the side of broader eschatology. I suppose "its hour is not yet," as Phillips Brooks has significantly applied the text to various morning-star stages of reforms. When I awoke this morning, with my first thoughts concerning the affair came Galileo's words: "And yet it moves." I wonder if any one supposes that such Presbyterial action can really stay growing convictions, or make the fictitious unanimity any more substantial? And I wonder if the conscience of the Church *can* much longer stand this sham? Is it not queer how persons will in one breath declare their conviction that the Standards are faulty and should be revised, and in the next exclaim, with reference to work like yours, "Our Sumpter has been fired upon, and we must defend it?"

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WORDS OF RECONCILIATION.

VOL. IV.] JUNE, 1888. [NO. 6.

WANTED—A JERUSALEM CHAMBER.

The suggestion made in the letter of the Rev. L. E. Coyle to the West Jersey Presbytery, published in our last number, is a most important one. The writer pleads, not only for the toleration, but for the encouragement of a class of men in the Presbyterian Church who, in submission to the Divine Spirit, shall give themselves to a deeper study of the Scriptures than is possible to men occupied with ordinary pastoral labors, and who should be at full liberty to give the results of their studies to the church.

There is a fatal defect in the present constitution of the Presbyterian Church, and the same is true of most of the reformed churches. They were constructed on the principle that the statements of truth embodied in their confessions are final. Anyone who calls in question these statements at an important point, and who puts the question to the test as we did, whether he can honestly do so, is invited to depart. This assumption, that God has nothing more to teach His church on these vital points, is without warrant either of experience or of Scripture. The New Testament everywhere assumes that the Christian body was to grow in the knowledge of the truth until it should reach the goal of "the unity of the faith and of the knowl-

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edge of the Son of God." For this purpose the ascended Christ has given gifts of ministry, and among them "prophets." These were a class of men who were specially the organs of the Holy Ghost in revealing and unfolding the treasures of wisdom and knowledge hidden in Christ. As the church has not realized the divine ideal of unity, and as the world still refuses to believe, this office cannot yet be superfluous. The men who in our day give themselves reverently and prayerfully to the study of the deep things of God, waiting upon Him for light, and who are opening up new paths of light into the darkness which yet veils from us the perfect knowledge of God, are still fulfilling this office. And the church ought still to heed the solemn injunctions—the two linked into one—"Quench not the spirit, Despise not prophesyings." But the Presbyterian church forbids "prophesying" if it shall at any point contradict the confession. Or, what is far worse, it allows it indulgence, provided such contradictions be only hinted at or covertly concealed. Such a system is ruinous to intellectual honesty. And by so much as falsity is introduced into the region of the mind, it brings blight and confusion into the sphere of life and conduct. All churches should content themselves with creeds which simply assert the great *facts* of Christianity. If they adopt a catena of inferences from these facts, or of doctrinal statements based upon them, they should systematically provide for a periodical revision of such "standards." There should be a Jerusalem chamber—a college of prophets—the windows of which should always be open toward heaven. Every one of the apostles made progress in the knowledge of the

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truth. Paul rebuked Peter for his slowness and his dissimulation (Gal. II. 13). Every New Testament writer seemed to perceive aspects of the truth unobserved by their brethren. Nor was it ever designed that the body of their teachings, as given in the inspired volume, should supersede or render nugatory this perpetual presence of the Holy Ghost in living men, as channels of that increasing light which shall lead the church out into perfect day. The Holy Spirit can never contradict His own book. But He never meant that even His book, much less any body of human interpretations of it, should take His own place in the church. Otherwise He would have secured to us an infallible copy. Where now there is more or less doubt about important texts there would have been absolute certainty. All marks of human weakness or mistake would have been obliterated. The church framed the Scriptures, and not the Scriptures the church. The church is obliged in an important sense to sit in judgment upon what claims to be Scripture. All this shows that the need of the perpetual guidance and teaching of the Spirit has not been annulled. It is a crime against the church, and a dishonor to her head, to assume that He has nothing more to teach her than she has already found out, or that her past interpretations of His word are so complete and accurate that she can fix the lines beyond which no one may listen for His voice. The Presbyterian Church is to-day suffering an immense loss of moral power, in that she forces her ministry into an attitude where truth larger than their own system can reach them only in ways more or less surreptitious. While at the same time her most popular preachers are those who quietly ignore the harshest features of her

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system, and who make incursions into the larger fields of truth which God is opening up in our day outside of it. But it is melancholy that while doing this they are compelled to stand as the representatives of statements to which they are mentally disloyal. When their sermons deny their creed, not only does their own mental integrity become impaired—and, of necessity, their spiritual vigor—but their congregations detect the inconsistency. They suspect them of trading on false capital, and unwittingly withhold from them the full confidence which only perfect candor and uprightness in one who speaks from God to men can command.

To us the spectacle enacted at Princeton a few days ago seems a sad one. The Rev. R. B. Warfield, D. D., has given evidence in his writings and in his career that he is a man abreast of the times in scholarship, and open to the light which, from many quarters, God is shedding upon us in these latter days. And yet at his recent inauguration he was obliged to take an iron-clad oath that he will teach nothing from his chair of Theology inconsistent at any point with the full Westminster Standards, including the Larger and Shorter Catechisms. No matter what God may teach him out of His Word, or through enlightened minds who are exploring all secrets of the universe and of man, he may not transcend the prescribed limits. If he discover that error has crept in at any point behind these hedges, he may not expose it, no matter how much it may weaken and defile the church. Such men as he is are the very ones who ought to form a Jerusalem Chamber. God has given them the gifts and graces. The church hampers their freedom. It virtually compels them even to pray for

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light from the Holy Ghost under restrictions. The Holy Spirit will not condescend to any such terms. Nothing would have been so grateful to us in the new teaching we attempted in that church than to have submitted it to the judgment of such men as Professors Patton and Warfield and others of their class. We wrote to certain of them and urged them to candidly review our recent book. We sent frequent copies of the magazine to the Professors in our seminaries, to all our leading editors, and others. We were most anxious for the judgment of the Church, and requested the Presbytery to delay giving their advice until we might obtain that which would be at least an index to it. But this substitute for a Jerusalem Chamber proved most unreliable. There was what seemed to be a conspiracy of silence. And, indeed, the men who were best prepared to judge in such a matter were handicapped in the way we have indicated. They must be faithful to the "system." We were thus virtually shut off from the help and guidance which, in a proper condition of the Church, we ought to have been able to obtain, and of which we felt the need. For we have no idea that the judgment of one man can often be set up against the judgment of his brethren. We are members one of another; and we are bound both to correct and to edify one another. But, in order to this, there must be room for perfect freedom and candor. There must be absolute willingness to know, and liberty to speak, the mind of the Spirit. This cannot be where the whole matter is prejudged by a "system," and where the men whose advice is sought are put in the position of the pledged defenders of it, and where all their temporal interests are tied up in its perpetuation.

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There is thus a radical defect in the constitution of the Presbyterian Church which only some great convulsion can remedy. It has built itself upon the theology of the seventeenth century, on the assumption that God had nothing more to teach His church beyond it. It has made no provision for further expansion and illumination in the knowledge of the ways and works of God. It created no permanent Jerusalem Chamber. It has grown, indeed, in intelligence and liberality, but at the expense of its honesty. For so long as it allows no one to dispute the supremacy of its "system," it puts upon its adherents the necessity of cramping within it thoughts it was never meant to hold, and forces them into intellectual inconsistencies and subterfuges damaging to their spiritual life and fruitfulness.

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. viii. 2.

"For we know in part, and we prophesy in part." xiii. 9.

"He that is spiritual judgeth all things, yet he himself is judged of no man." ii. 15.

"Where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17.

A FULLER STATEMENT.

Although we were allowed while on the floor of the Presbytery, and during the debate, to make an important correction in the Committee's digest of our views, yet it would be wrong to suppose that we accepted that statement as complete or as satisfactory to ourselves. It starts out with a misleading sentence,—"He believes that the death

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and resurrection of Christ inure to the benefit of the unregenerate, especially the heathen, as well as those who die in a state of regeneration." We do indeed believe that to the unregenerate there has been secured by Christ the gift of another life through resurrection, but nothing has been further from our teaching than that it is a benefit of the same kind and order as that which reaches the regenerate. Only he that is born of God can inherit the Kingdom of God. But we do hold that, as the wages of sin is death,—including the bondage and privation and misery of that death-state into which the outcast spirit goes,—so resurrection is essentially recovery from death, bringing back, even where there cleaves to it a heritage of evil from the past, the opportunities of life.

This view of resurrection was forced upon us from a study of the Old Testament. Behind its revelation of the wrath of God to be visited upon men and nations for their sins—a wrath which pursues them to death and shuts them up as captives in sheol—there are frequent promises of a future gracious intervention which should reach even these captives in death. This hope is defined in the New Testament (Acts 23, 6), as "the hope and resurrection of the dead." That it includes classes of mankind, Jew and Gentile, who cannot by any stretch of definition be viewed as regenerate, is plain from such passages as Hosea xiii, where an Ephraim joined to his idols and a self-destroyed Israel are promised succor through their ransom from sheol, and Ezekiel xvi, where even Sodom is promised restoration from her captivity. Indeed the foundations of a gospel of the resurrection are deeply laid in the Old Testament; and it is difficult to see how Dr. Francis Brown could make

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such a warm-hearted presentation of "Divine Love in the Old Testament" as is given in the last *Presbyterian Review* without perceiving that the crowning manifestation of this love was to be this provision to bring back from death these masses of mankind consigned to sheol, under the just judgments of God. It is this very provision which makes the gospel of Jesus Christ "glad tidings of great joy, which shall be to all people." And nothing short of this can fulfill the oft repeated promise that in a chosen seed—Christ and His church—all the families of the earth shall be blessed.

The special point, therefore, which we raised against the Confession is that it converts this provision to rescue the human race out of the pit of death and hell into an unspeakable curse to all but the elect. Whereas the elect are such because they are chosen to the high honor of being the bearers of this bounty to their captive brethren.

The eschatological teaching of our Lord must therefore be interpreted in obedience to this fundamental principle that there is a redemptive quality in resurrection. His warning words about being cast into hell—addressed privately to disciples—(Mark ix. etc.), relate to an immediate danger, lying this side of resurrection from the dead. The same is true of the judgment-scene in Matthew xxv. There is a "damnation of hell," from which men need immediate deliverance, and which even disciples cannot wholly escape, except as they are willing to surrender the old man of sin to death. For not "God *out of* Christ," as the text is constantly misquoted, but *our* God is a consuming fire. The Christian, in thus yielding himself unto God, passes out of death unto life, and becomes even now a sharer in his Lord's

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resurrection. All other men must "lose their souls" in death, and go into a captivity, deepened and prolonged according to the intensity of evil character. And their resurrection, although a deliverance, must still be one "of judgment;" that is, the new life conferred is not an emancipation into the glory of the eternal life, but only into new conditions of trial and judgment, graded according to previous character, with the liability to a second death, out of which Scripture gives no promise of a second resurrection.

The superiority of this scheme of eschatology is,

1. It makes room for those large promises to the human race which underlie the Scriptures.

2. It preserves undiminished the Scripture warnings against the loss of body and soul in hell, as an immediately impending peril.

3. It makes the judgment of the world to begin at the right end of our Lord's Messianic reign, and does not remand it to a remote assize of the future.

3. It makes resurrection to be what it essentially is, a boon to the race, the purchase of Him who gave himself a ransom for all.

4. It emphasizes this truth that this great harvest of life must be reaped according to the universal law of deeds done. "To every seed his own body," and "without holiness no man shall see the Lord."

5. It gives a new meaning to missions, in that it proclaims not only an immediate salvation to the believer on Jesus, but invites him into that chosen company who in the sacrifice of themselves upon God's altar, become "baptized for the dead;" and so answers the anxious cry of the heathen, "What of our ancestors?"

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6. It sets before the church a much higher and more unselfish end than individual salvation, even fellowship with Christ in those ever-widening administrations of His kingdom, by which the power of His resurrection shall reach the countless generations of the dead, and bring them within the scope of His great salvation.

7. It avoids the peril of Universalism by showing that this restored life can become a blessing only as it is freed from sin, and that the more men now indulge in sin or harden themselves against the Gospel, the greater the disadvantages under which the new life is conferred, and the greater the risk of its irretrievable loss in the second death.

Whether, however, this attempt to apply the principle of a redemptive character in resurrection to the solution of these dark problems be approved or not, certain it is that the principle itself is true, and that around it our current eschatology will have to be reconstructed.

INADEQUATE PROOF TEXTS.

We listened not long ago to a paper read by the Rev. S. T. Lowrie, D. D., before the Presbyterian Ministerial Association of this city, reviewing the history of the compilation of the proof-texts which are subjoined to the formulas of the confession of faith, and which supply the scripture ground upon which they are based. We were surprised to learn that the General Assembly, in adopting the Confession, gave insufficient attention to this most important part of their work. This will help to account for the fact that in many

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cases the proof-texts cited do not prove the point. Leaving out of view their use of texts, which a later scholarship had discarded, such as 1 John v., 7, and of those whose authority is at least doubtful, such as Mark ix. 16, we find frequent instances of the use of undisputed texts where, to say the least, the proof they furnish is inadequate. We will cite some of these instances.

1, In Chapter III, sections 3 and 4, the fore-ordination of some men and angels to everlasting death, and the fixing of the number of the saved or lost in so certain and definite a way "that it cannot be either increased or diminished," is sought to be proved by such texts as Rom. ix. 22, 23, Prov. xvi. 4. Predestination is certainly taught in Scripture. But it by no means appears that the destruction to which "the vessels of wrath" spoken of in Rom. ix. are fitted is "everlasting death," since in the course of the same argument the apostle declares (ch xi.) that the Israel who had been cast away was to be received again as "life from the dead." This indeed illustrates a prevalent vice of Scripture quoting. Almost anything may be proved by passages taken in disregard of their connection.

2. So also in section 6, the texts cited are not sufficient to prove that, "Neither are any other redeemed by Christ, but the elect only." They do indeed prove that no man can come to Christ, except it be given unto him of the Father, and that Christ's own had been separated from the world and given unto Him, and that for them He laid down His life. But here again the question arises, is His salvation limited to these chosen recipients of it? Are there no other sheep "not of this fold?" (John x. 16). And is there no future grace toward the world, for whom He

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does not then pray, treasured in the fact that He had called His chosen out from the world? If there is not, why does He pray that they might be one, *in order that the world may believe* (John xvii. 21)? To say nothing then of the counter testimony of such passages as 1 Tim. ii. 6, and Heb. ii. 9, which assert that Christ gave himself a ransom for all men, and tasted death for every man, we must say of this case from the testimony of the passages cited—"not proven." The fact is, the Calvinistic view of election, while true up to the point to which it sees, is made untrue by what it fails to see. It fails to see that the elect church of God, as a royal priesthood, are the chosen mediators in ages to come of His salvation to far wider circles of their brother-men who lose their heritage of life in this age, and that, for the very end of giving scope to this far-reaching purpose of God's grace towards mankind, He has secured in Christ the gift of another life for all beyond the death-state into which they must pass as the wages of sin. We are glad that by the reunion in 1870 the doctrine of universal atonement gained an acknowledged standing in the Presbyterian Church. We only hope that those who receive it will by-and-by come to see what it means. For until they see that the resurrection of all is the fruit of the ransom given for all, and that this is the way by which an opportunity for eternal life is secured for all, they will continue involved in as great inconsistencies as their old-school brethren.

3. We fail to see that Gen. ii. 16, 17 proves that a "covenant of works" was made with Adam, "wherein life was promised to him, and in him to his posterity, upon condition of perfect and personal obedience" (ch. vii. sec. 2). In

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a covenant an agreement between contracting parties is implied. Here we have nothing but the command of a sovereign and a threat. Surely some of the features of this covenant of the Confession have to be read into the narrative in Genesis before they can be read out of it.

4. There may be no warrant for prayer for the dead (xxi. 4), but this is not proved by reference to David's declaration that it was useless for him to weep and pray as if he might bring back his child after it was dead. The quotation of Abraham's words to the rich man in hell is more pertinent, but they do not suffice to prove the falsity of the idea which was then held by most of the worshippers in every Jewish synagogue, that the prayers of the living might bring relief and a more speedy resurrection to the dead.*

5. We have so often referred to the mis-location and consequent misinterpretation of the texts quoted in chap. xxxiii. and elsewhere, to prove the endless torments of the wicked in hell after their resurrection, that it is only necessary to allude to them as additional instances of misapplied texts. Mark ix. 43, 44, Luke xvi. refer to a loss and suffering that await sinful men in death and immediately after it. They leave the question open therefore whether no new door of hope is opened to these lost ones through resurrection. So Matt. xxv. 31–46 describes the judgment of living nations of mankind. There is no mention of dead men raised. And although John v. 29 teaches that the dead also shall be brought under judgment by the Son of Man, there is nothing in this description of Mat-

* See *Spirits in Prison* by Dean Plumptre, pp. 264–266.

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thew, nor in the parallel passage of II Thess. i, 8, 9, which shuts out all hope of some sort of recovery of these destroyed and banished ones through resurrection. At all events we have no right to use passages which on the very face of them describe a judgment to be visited upon the living generations of men, as if they described a penalty to be pronounced upon these same men after their resurrection from the dead. How do we know but that this change in their condition may prove to them a blessing and not an untold curse? It is only a short time ago that we heard the Rev. A. T. Pierson, D.D., expound this passage before a large audience of the Sunday School teachers of this city, and emphatically assert that it relates to the judgment of the nations of men who are living on the earth at the time of our Lord's second coming. He agrees with us, at least so far as to believe that this is a pre-resurrection judgment, and that the risen dead are not here in view. If this be so, the pillar proof-text of the Westminster teaching on this subject falls, and the necessity of reconstructing it *de novo* becomes apparent.

Since writing the above we observe that the Presbytery of Philadelphia has before it an overture requesting the General Assembly to take up this matter of the proof-texts in the Confession and give them a careful re-consideration. We are glad of this. We only hope thorough work will be done, and that the Church will honestly face the question as to whether its authoritative interpretations of these and other texts can stand in the light of Scripture and of that spiritual intelligence produced by it which judges all things.

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IMMORTALITY.

One chief reason why so many cultured and thoughtful minds in our day have become agnostic with reference to a life for man beyond the grave lies in the fact that the Christian church—the appointed witness to this hope—has so largely disconnected it from the doctrine of the resurrection. The Apostles based the hope of immortality upon the fact that Christ had risen from the dead. This was the divine pledge that there should be a resurrection both of the just and of the unjust. Of an eternal life inherent in the constitution of human nature they had no conception. Of a disembodied ghost-condition as a form of *life* they never speak. Their testimony was of a new life in manhood, embodied, and therefore in contact with, and in relation to, this created system from which the body of man was derived, and of which he was made the heir and lord. A disembodied spirit is a kind of creature life of which we have no knowledge and can take no cognizance. If man is to live beyond the grave it must be in some form of life which falls within the lines of that development of life which has been going on from the beginning of creation. A formless ghost takes us back to chaos. The whole drift and energy of creation has been toward *embodied* life. In man we see the highest effort toward the production of a creature worthy to inherit and administer this vast estate. The doctrine of the resurrection reveals to us the fact that man in the flesh is only a clay-model of the splendid image of God who is to stand upon creation's summit. Men of science and philosophic thought withhold their assent from

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the hope of any future life for man, because this hope has been so much divorced from the Scripture view of a reconstitution of man *as belonging to the system of creation* beyond the grave. The current ideas of immortality have largely divorced man from his true connection with the system of things of which, in an important sense, he is the product and to which he belongs. If the intelligent mind shall admit the idea of a future life beyond the grave it must perceive that that life is no violent break in the order of the universe, no unsubstantial evanescent dream, no celestial monstrosity, but a life unfolding out of the universal life that has been manifesting itself along the ages, striking its roots down into this field of creation, and upborn by it as its richest fruit and joyful harvest. It is not necessary that this newly embodied manhood be conceived of as formed out of the grosser elements of this material system. The universe is filled with finer substances than those which are apparent to sight or touch. The body of the future, as the vehicle of an eternal life, must be of much finer substance than the gross fabric of the present. That side of creation which is invisible is no less real—its forces no less potent—than is the side we see. (Col. I. 16). And resurrection may not be so distant a change as we have been accustomed to conceive. Nor is it simultaneous. "Every man in his own order." But when we have seen that Scripture connects it with the whole plan of God in the development of life on this platform of creation, that the risen man is the highest product and the appointed heir of the system, then not even the evolutionist can interpose a reasonable objection to it, unless evolution can prove—which it cannot—that no

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changes are possible in the hidden realms of life which it cannot inspect and catalogue.

It is thus apparent that Christianity needs to base its hope of immortality more distinctly upon the fact that Christ is risen, and that perishable man is to live again, not because of his inherent immortality, but because God has provided that in Him shall all be made alive. And this new life must be viewed as but the consummation of a creative process begun from the foundation of the world (Titus i. 2), and necessary to complete the design of its Author, which is to bring forth out of the matrix of this system an anointed race worthy to wear its crown, and to be the administrators of His authority and bounty to its remotest bounds. May God save us from the darkness and peril of an agnosticism that sees no "hope toward God" beyond the confines of this present life, and of that pessimistic view of man which marks out for him no higher destiny than for the brutes that perish! And to this end may He open to our understandings the true meaning of the gospel of the resurrection of the dead!

THE GOSPEL OF THE RESURRECTION.

We do not know how much longer we shall be able to publish this magazine, but we shall devote it in the future, as we have done in the past, largely to the preaching of the gospel of the resurrection. We affirm without hesitation that this "hope of the dead" (Acts 23, 6), is not rightly understood in the Christian church. The vast majority of mankind have died in their sins. The just judgment of

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God has consigned them to sheol. Christians generally have been taught to look upon their promised resurrection as no deliverance from this penal-state, but as the prelude to a deeper and eternal damnation. This is a monstrous perversion of the design of God in providing for this recovery. It is a wicked mutilation of the gospel. It uproots the very foundations of the "hope toward God" as they are laid in the Old Testament. It hides His grace and glory from the nations. It is the chief cause of the church's ill-success in winning the heathen. It has darkened men's minds everywhere to the true knowledge of God and of Jesus Christ whom He has sent, whom to know is eternal life. It has taken the joy and sweetness out of multitudes of Christian lives, and quenched in them the spirit of self sacrifice, by concealing from them the true hope of their calling, which is to take part with Christ in His work of recovering their captive brethren of the human race from death, and that if they are to reign with Him they must be willing now to suffer with Him. We know, therefore, of no sphere of service more important than the effort to re-kindle the light of this true "hope toward God" in this night of the world's darkness and unrest, and no higher motive to holiness than the invitation to be baptized into Christ's death, that we may know, and be the chosen vessels of, the power of His resurrection. The gospel of the resurrection, when understood, will give a new meaning to all Scripture. It will be seen to be the hidden gem imbedded in all its great promises. It will reconstruct not only the church's eschatology, but much of her theology also. It will throw new light upon the whole doctrine of the incarnation and of the atonement. It will supply the needed meeting-ground be-

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tween science and Scripture, and reconcile reason with revelation. It will furnish the missionaries of the cross with a conquering gospel, which shall be indeed glad tidings of great joy to all people, and which shall silence the wail of the heathen over their countless dead. It will reclaim the church to a true view of her standing as an elect people called out from the world, and bound to separate themselves from its evil ways, both as the condition of the world's salvation and of her own fitness to take part in it. It will be seen that her mission is not now to sweep all the world within her enclosure, but to prepare herself as the future channel of blessing to the world in that day when the God of peace shall bruise Satan under her feet. In brief, a radical misconception of the purpose of God in bringing back the race to life through Christ, has vitiated the whole theology and marred the whole development of the church of Christ. In our small measure and as God shall give us opportunity, we shall continue to lift up the apostolic standard of a risen Christ as conqueror of all the realms of death, in order that he might show the wonders of God's grace even there, and bring forth judgment unto victory.

WHICH IS THE MORE DANGEROUS?

The most frequent objection made to the gospel of hope for the dead is that it will lead men to be careless in this life. It is enough reply to this to say that men have always abused the grace of God, and that we are not proper judges of the effects of what He has chosen to reveal. But the men who make this objection seek relief from the harsh doctrine of

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endless torment in a way far more dangerous. They make wide the gate which Jesus pronounces to be narrow, so as to admit large classes of mankind from Christian and heathen lands who have not "believed on Him to life everlasting." Their own hearts tell them that most of their unregenerate friends around them, and numbers of Mahometans and of heathen, are not bad enough to be sent to an endless hell. They hardly ever believe this of their own friends. Hence they find a ground of hope for them in a possible death-bed repentance, in a reputable life, in a charitable disposition, or in a receptive frame of mind which would embrace Christ if He were but fairly known. Is not this broadening of the terms of life, which Jesus declared were fixed and narrow, more harmful and procrastinating than a gospel which adheres strictly to the terms of self-crucifixion and surrender, and yet affirms that these terms remain the same in the world to come, and that these men, to whom our objectors freely open now the door to heaven, may enter into life there? Why should we be deemed a heretic for finding a door of hope through resurrection out of the valley of Achor into which all the unsaved must pass at death, when it is deemed no heresy to swing wide the door before death to make room for all sorts of goody-goody people who yet know not Christ and the power of His resurrection? To avoid the admission of any sort of hope after death, men construct the most baseless sort of theories for the widest hope before death. We ask again, which is the more dangerous? Whatever men may answer to this, we are certain which is the more scriptural. The very object of the gospel is to reveal a Saviour who died and rose again that He might be Lord both of the

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dead and of the living, and bring both within the reach of His great salvation. But in this world, and in all worlds, the terms of it remain the same. The old sinful self must die out in us, in order that Christ may be formed in us. Even Cornelius needed to hear about Him before he was "saved" (Acts xi. 14). And nothing can be more harmful to the souls of men, or to the success of the gospel, than the idea that a goodish sort of life is enough without a new power of life from Him as the one divine source of it. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

NEWSPAPER COMMENTS.

Several of the newspapers of the Church have made reference to our withdrawal from the Presbyterian Church. *The Presbyterian* of this city says "we are very sorry to make this announcement," and then proceeds to give a history of the case with the report of the Committee and the final action, upon which it remarks:

The evening meeting, which was taken up almost entirely with the closing discussions upon this report, was a very solemn one. Though aware that the proceedings were not of the nature of a prosecution, but of fraternal advice, asked for by Mr. Baker himself, the impression was one of sadness, owing to the almost certainty that the event, as foreshadowed, would be the withdrawal of a brother who had been favorably identified with the labors and self-denying enterprises of the Presbytery. By the action of the body, Dr. Bannard was asked to lead in prayer, commending to God him with whom they were now to part.

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The *Presbyterian Journal* also gives a lengthy report of the case, as furnished by the Stated Clerk, which closes as follows:

Mr. Baker, on the announcement of this vote, rose and said that the providence of God had now made it clear what the path of duty was. He asked that permission be given him to withdraw from the ministry of the Presbyterian Church. This permission was granted.

Mr. Baker had been so many years a member of this Presbytery, and for a great part of the time, pastor of one of its churches, commending himself to all as a good worker and a spiritual brother, that it was truly painful to come to the decision above recorded. Sadness pervaded the body. Spectators said it was more like a funeral than an ordinary meeting. Kind words were uttered in Mr. Baker's behalf, even by those who most strongly advocated the adoption of the report. After the final vote a member was called on to lead in prayer, invoking the Divine blessing on the retiring brother.

It will be seen that the action was not of the nature of a prosecution, but rather of fraternal advice rendered in answer to a request from Mr. Baker himself, the General Assembly having provided a way for a peaceful withdrawal of such as hold and teach doctrines differing vitally from those contained in the Confession of Faith.

The *New York Evangelist* publishes a long report of the whole proceedings, giving at length the whole of our address. In its editorial columns it calls attention to the subject in this way:

It is a long report which we publish on our last page in reference to the action of the West Jersey Presbytery in a peculiar case which came before it; but long as it is, whoever begins the reading of it, will be likely to continue to the very last word. It was not a case of discipline, but a case of inquiry for advice, in which a minister, who is greatly beloved by his brethren, and

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who yet in the course of his studies of the Word of God has been led to views differing from theirs and differing from the Standards, comes to them with true Christian modesty and conscientiousness, to ask their counsel as to whether, holding such views, he ought to remain a member of that body. In the discussion which followed, he had opportunity to make the fullest explanation and defence of his own position, while they replied with equal frankness. That which strikes every reader is the spirit of brotherly kindness which pervaded the discussion from beginning to end. In this respect it was a model. If all discussions were conducted like this, whatever differences might remain, there would at least be no "root of bitterness" left behind.

The most elaborate defence of the action of the Presbytery is that given in a long editorial of the *Herald and Presbyter*, of Cincinnati. We think we make no mistake in tracing it to the pen of the Rev. John De Witt, D. D., of Lane Seminary.

Mr. Baker, for a long time the pastor of one our churches in Camden, N. J., has become widely known among ministers as the editor of a small magazine called *Words of Reconciliation*, designed to expound and commend his views in Eschatology, These views are distinctly his own. We are not aware that he has been followed by any large number of his brethren. But no one who has read his magazine will deny that he has presented his opinions with clearness, and defended them with ability. Perhaps the feature in his Eschatology is the doctrine that the Resurrection is to all a redemptive experience; that is, that it is a blessing to all men, mitigating their sufferings, to say the least; though, if we understand him, there will forever be a difference between the saved and the lost.

Mr. Baker, however, has not only engaged in constructive theological work. He has agitated for such an amendment to the Confession of Faith as would enable him conscientiously to

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accept it as containing the system of doctrine taught in the Scriptures. This he can not do at present in his own judgment. At least, he felt bound, as a man of honor, to bring his own case before his presbytery and to ask advice. His course of conduct does him great honor; and we infer from the report of the presbytery that it has been exactly the course that might have been expected from a man of sensitive conscience and of deep and earnest piety. The particular question, which he asked the presbytery to answer, was the question substantially whether he should continue in the Church, defending his views, attacking the declarations of the Confession, and thus agitating for its amendment.

It will be observed that Mr. Baker took the initiative and requested the action of the presbytery. So far as we know, he was not summoned for trial, nor was his conduct made the subject of investigation. At his own request, a committee was appointed for the purpose of answering certain questions which he himself had formulated. This committee presented its report at a meeting of the Presbytery of West Jersey held last week, and the report of the committee was adopted by a vote of fifty-five to five.

In their report the committee answer two questions, and we regret only that our space does not permit us to print both questions and answer. We shall endeavor, however, to state them fairly. The first relates to the duty of a minister who believes that the Confession is wrong, and who wishes to secure its amendment. On this point the committee's answer is admirable. They take the ground that every minister in these circumstances should frankly state his views to the presbytery. They recognize his right to seek in the way appointed the Confession's amendment. They recognize the difficulty of pointing out the period at which the agitation for amendment should cease. They go as far in the direction of liberality as it is possible to go, when they say, that the time is to be decided according to each man's conscience, remembering his ordination vows, and his promise to maintain the truths of the gospel and the peace and purity of the Church.

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The second question relates to Mr. Baker's views. When it is remembered that these include the belief, or at least the probable opinion, that those who do not profit by the redemptive opportunities of the resurrection will suffer "extinction" ultimately; but one course was open to the committee, namely, to say that these views are not reconcilable with our system of doctrine.

In conclusion, the committee point out the important difference between the continuous and public emphasis and defence of peculiar views not in harmony with the Confession, and the private entertainment of them. Had Mr. Baker only felt that he had difficulties with the eschatology of the Confession, that he could not assent to all its statements, and had he asked liberty, after his failure to secure their amendment, still to hold them privately, the committee (and the Presbytery adopted their report) say: "We would be content to retain the same relation as heretofore to one whom we sincerely love and honor for his piety and ability." But his conscience would not permit him to assent to this *modus vivendi.* He felt that he must continue to agitate the subject in published volumes, as well as in his magazine; and the Presbytery having in mind this inexorable demand of his own conscience, felt constrained to say; if he cannot hold his views privately—if he must continue a course of agitation—"we believe that it would be more manly, more honorable, more consistent with his ordination vows, first to withdraw from the ministry of the Presbyterian Church." In deference to this opinion of his brethren, Mr. Baker offered his resignation as a member of the Presbytery, and a committee was appointed to prepare a suitable letter of dismissal.

We believe that the Presbytery's action will be sustained by the sentiment of the whole Church. It is wise, temperate and charitable. Nor can we omit to commend the action of Mr. Baker in bringing before his brethren his case of conscience, and in being guided in his action by their opinion. His final action in resigning is all the more to be commended, because he holds a view of the relation of a minister to his subscription different from the view of the Presbytery.

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We can not take leave of the case, however, without referring to this view. Mr. Baker's view is, that the Church is above the Confession; that it is not organized by the Confession; for that would make it a mere voluntary society; but that it is a Divine institution, realizing in history the scriptural idea of the body of Christ, and hence growing in knowledge. To this Church, one's loyalty may be perfect, though he may not be in agreement with the statements of the Confession; and this loyalty to the Church ought (his gifts, attainments and piety being unquestioned) to secure to him a permanent place among the Church's teachers, even though he may feel bound to antagonize its standards. We are not quoting his words; are not even sure that he would assent to this statement of his views. But this is the only ground on which he attempts to show, that the Presbytery would be justified in asking him to remain a minister of the Presbyterian Church.

Is Mr. Baker's theory of the Church correct? We have only to say, that if it is, every historic church of Christendom is in error. No church that we know is organized by it, or admits it. The only body, which has adopted a theory at all like it, is the "Free Religious Association;" and it does so, not because it is a church, but precisely because it is a voluntary association. Every church of Christendom has a creed; and in theory, at least, the Church's teaching assents to and is bound by it. Indeed, a spiritual body like the Church is unthinkable without a creed, and without one which binds its authorized instructors.

Moreover, Mr. Baker's theory, if good for his departure, is good for any departure from the Confession. And hence, pushed to its logical conclusion, if a presbytery were to recognize it, it could not consistently ask a man to retire from its ministry, though he denied the Scriptures as the rule of faith or the Trinity in Unity. And a believer in the Bible's inspiration, as devout and earnest as Mr. Baker is, would not, we are confident, be willing to permit it to be pushed this far. But how logically he is to escape from permitting just this, we are wholly unable to see. No; the Presbytery did the right thing, and did the right thing in a wise, kind and Christian manner.

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We give this defence at length because it is the best possible that can be made from the *ecclesiastical* side of this question. We have not space to reply to it at length. We ask our readers to observe:

1. It offers no Scriptural answer to the fundamental principle of our discussion, namely, that there is a redemptive quality in resurrection. If that principle be correct, then the eschatology of the Confession is wrong at a vital point.

2. It points out no satisfactory way in which a minister of the Presbyterian Church who has been led to see that the standards are in error can discharge his duty in the matter to the church and before God. The writer implies that under these circumstances a man is bound either to keep silent or to resign. If this be so, then there is no posble remedy within the church for the gravest wrong.

3. It assumes that there is no logical middle-ground between the license of a "free religious association" and a fixed church system fenced in by the lines of an inexorable creed. Our first article in this number shows how little ground there is for this assumption.

Our critic fails to distinguish between such a catholic creed as answered the purposes of the church through all the early centuries, and one which, like the Westminster Confession, contains a whole system of theology.

4. He fails to appreciate that it was against this vicious system of constituting a church that we were protesting,—a system which so enthrones a "Confession" as to forestall and preclude the free action of the Holy Spirit, whose office it is to lead on the church to the perfect knowledge of the truth, and to show her things to come. It is absurd to

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say that an "historic church" is not possible on this principle, in face of the fact that this was the formative principle of the church through all its early history, and while she was one. A long inflexible creed is a denominational device, and not a church necessity. And it was largely because we desired to do something in preparing the Presbyterian Church for the coming unity for which Jesus prayed, that we raised a testimony against her narrow terms of fellowship, and sought to make an honest opening for that larger and more catholic view of Christ's redeeming work which must pervade that body before it will consent to abandon its sectarian position, and sacrifice its selfish and denominational interests upon the common altar of the one church of the one Lord.

NOTES ON CURRENT TOPICS.

The most unsatisfactory feature in the proceedings, which led to our withdrawal, was that, while the Presbytery in their report express the opinion that our views are unscriptural, they were never fairly canvassed in the body, nor was there any effort made to show us where we were wrong in our interpretation. This was in violation of both the spirit and the letter of the Book of Discipline.

A member of the Presbytery, who voted for the report, confesses to this mistake as follows:

"I have been dissatisfied with the course taken and with myself in not making some effort to change it. I wish that I had asked to be excused from voting, and given my reasons. We have never met you in committee or in Presbytery on the *Scriptural* ground. I would have been pleased to have had a day's conference upon, What do the Scriptures teach respecting the future world? And while I do not accept your views, and it

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might have been equally difficult to convince you that your views are not Scriptural, we might all have gained clearer and more definite understanding upon what we do believe respecting most interesting and momentous questions."

TESTIMONY OF A MISSIONARY.—The Rev. W. W. Patton, D. D., in the April number of the *New Englander*, quotes as follows from a letter of an English Episcopal Missionary in Japan:

"One of the things which, most of all, pains and torments these Japanese is, that we teach them the prison of hell is irrevocably shut, so that there is no egress. They grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope; any way to free them by prayer from their eternal misery, and I am obliged to answer: there is absolutely none. Their grief at this affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell? And why their punishment must never have an end? They do not cease to grieve, and I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts have, I imagine, risen in the hearts of the missionary teachers of all churches. Again and again, I and my brother missionaries were questioned by people about their dead parents and forefathers who had not heard the gospel. These distressed hearts asked if they could pray for their ancestors. I have had most painful scenes, as I think many American Church Missionaries have had."

What a crime and a shame that the Church should have been so long blind to the gospel of the resurrection of the dead!

MR. GLADSTONE'S REPLY.—It is almost a matter of regret that Mr. Ingersoll's attack upon Christianity should be dignified with a reply from such a source as Mr. Gladstone. The paper he gives us in the May number of the *North American Review* will command universal attention as the testimony of one of the foremost minds and most illustrious men of the world. And yet we do not find ourselves entirely satisfied with it; and this, because the writer does not take that comprehensive grasp of the Christian scheme which is due to it, and without which such assaults as Mr. Ingersoll's cannot be successfully repelled.

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The ex-Premier proves himself indeed to be an able champion of the Christian faith, and it is great gain to have the witness of such a lofty mind and noble character. But he occupies himself too much in defending the outposts. Anyone who reads Ingersoll's papers will see that the stress of his attack upon the Bible is that it reveals a God who is very far below an enlightened conception of what God must be, if there be a God. He claims that the Being whom Christianity holds forth for our admiration and worship is partial, vindictive, and one who has called into being immense numbers of His creatures whose destiny it is to suffer the agonies of an endless hell. He believes that such an endless torment of sinners is plainly set forth in the New Testament, and that this is an essential feature of the Christian scheme. Dr. Field was not competent to meet him on this ground, because while revealing larger human sympathies than this dogma admits of, he was handicapped in that he stands as a professed exponent of the Presbyterian system, in which this doctrine of endless torment is made an integral feature. Mr Gladstone parries his adversary's assault upon the Christian faith by some general remarks at the outset upon the deformities and excreserces which have supervened upon the faith, and which are not of its essence, but he does not fairly meet the issue. He virtually declines to "discuss the subject of future retribution," and contents himself with exposing the weakness of his opponent at less vital points. This unsatisfactoriness of defence is doubtless due to the fact revealed in this paper that Mr. Gladstone's own views are not fully settled here.

And this brings us to what we meant to say when we began this criticism. Mr. Gladstone, like the majority of adherents of the Christian faith, does not rise to the proper conception of it. The gospel of the resurrection has faded out largely from the Christian church before the blight and gloom of the so-called "gospel" of endless punishment. The ways of God in redemption have been hidden from the eyes of men. There is no longer any gospel "of the hope and of the resurrection of the dead" such as St. Paul preached. The hope of humanity has

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been pared down to the hope of an elect class of saints. What the New Testament represents as only a first fruits is put for the whole harvest. The Old Testament in which the foundations for this hope are deeply laid is not thoroughly studied in our day. The question is raised, even in the church, as to whether we need give much heed to these old Scriptures. The true answer to Ingersoll lies here—in a true conception of the "hope toward God" for mankind to which all the prophets bear witness, and of which the resurrection of Jesus Christ was the pledge. The narrow limits in which dogmatic theology has confined this hope, and within which Ingersoll received his early training, forced him to regard the gospel as a message of despair. He must be shown that it was meant to be "glad tidings of great joy to all people," and that Jesus Christ is the anointed Saviour and Judge over all the kingdoms of the dead as well as of the living, and that to Him have been given the keys of death and hades, not as a prison-keeper, but as a liberator, that even the dead might hear his voice and live. Eternal life, indeed, can never be God's gift to any who do not receive His Son. But at least an opportunity to know Him, and to believe on his name, is guaranteed to all in the fact that He gave Himself a ransom for all from the dead. And therefore the promised resurrection of all cannot bring with it the repeated doom of most of its subjects to an endless hell. It must be a gracious intervention and a boon.

WITHOUT THE CAMP.—Several friends have written to us expressing sympathy for us in the trial of our separation. We give them thanks. The solitariness of our position is anything but pleasant to the flesh. But "So persecuted they the prophets which were before you," Both Jesus and His Apostles were cast out for preaching a larger gospel of hope for the human race than the men of their day had arrived at. And we cannot regard our experience otherwise than as the way He has bidden us to "go forth unto Him without the camp, bearing His reproach."

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The Presbytery of Nassau, (L. I.,) last month, without a dissenting voice, passed the following overture to the General Assembly.

"The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise Chapter III of the Confession of Faith (with special reference to Sections 3, 4, 6 and 7), on the ground that in its present form it goes beyond the word of God and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members, and that said revision be sent down to the Presbyteries, and, if accepted by them, be substituted for Chapter III in the Confession of Faith."

REVISION GREATLY NEEDED.—A "Long Time Presbyterian minister writes as follows to the *Christian Union*. It is a matter of the highest importance that a Presbytery has at last moved in the direction of the Revision of the Confession of Faith. The Presbytery of Nassau ask the coming General Assembly to revise chap. III. of "God's eternal decree," especially the sections which refer to reprobation. This is an awful chapter, in which it is said (sec. 3): "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others foreordained to everlasting death." Also in sec. 4: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be increased or diminished." As Calvin said, "This is a horrible decree." It is the sheerest rationalism. It puts the inferences and conclusions of fallible human logic on a par with the word of God. It is a libel on the character of God, which the enlightened Christian conscience of our time will not for a moment receive as an article of faith.

The writer goes on to deprecate the proposed union with the Southern Church, for the present, as likely to "overload the conservative end of the scale with such a weight of ecclesiastical and theological fossils as to prevent needed reforms."

"We long and pray for the reunion of Christendom, but we should not try to hasten it by professing to believe the obsolete tenets of past ages which are repugnant to the moral and historical sense of the present generation."

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WORDS OF RECONCILIATION.

VOL. IV.] JULY, 1888. [No. 7.

THE GENERAL ASSEMBLY.

The late meeting of the General Assembly of the Presbyterian Church in this city, with the accompanying centennial celebration, was one of great enthusiasm, and to the ordinary observer, was a marked success. The progress of that church during the century has been great, and there is no doubt that it has been an instrument of great good to the people of this country and to mankind, and that many souls have been brought by it to the obedience of the faith. Without any desire to disparage these results, we yet feel impelled to offer a few criticisms upon the late Assembly which was devoted largely to the celebration of this progress.

1. There was too much of this element of glorification of Presbyterianism, of its polity and doctrine, of its fidelity to truth and of its triumphs. That it has wrought diligently and largely upon the temple of God is manifest. But all human works upon that temple are yet to be tried. We do not yet know what is of man and what is of God. All that is of gold, silver and precious stones will abide. All that is of wood, hay and stubble will be burned. Every man's work must be tried by fire. "The day shall declare it." An imposing temple in men's eyes may not

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be such in the sight of God. A more modest and self-abasing strain would have better suited this summing up of results, which must all yet be exposed to the searching review of Him whom no outward appearance can deceive, and who must judge all things in the light of God.

2. There was especially an excessive glorification of Calvinism, as a complete and final expression of the truth of God. Among many addresses of which this was a marked feature, we listened to one of the most eloquent. It was indeed a pleasure to hear from the lips of so eminent a layman as the Hon. W. C. P. Breckenridge an address filled with noble thoughts, clothed in the finest language, and delivered with a grace and fervor which proved him to be a worthy inheritor of a name so eminent in the annals of the church. Nor could we find scarcely anything to object to in his forcible presentation of the great truth of the eternal and unconditioned sovereignty of God. We most heartily believe this to be not only a fundamental truth of Scripture, but, as the orator affirmed, a fact upon which the whole order of the world is based, and one to which Science gives increasing testimony. Our quarrel with Calvinism has never been for what it sees, but for what it fails to see, and for the quiet assumption that it sees all. God is indeed absolute sovereign, but His is not a mere sovereignty of power but of love. Calvinism has never fairly seen that love is at the heart of things in this system of the world. Hence this eloquent defender of it, and other speakers were obliged either to conceal the hard features of it or leave them wholly unexplained.

3. The special defect of the Presbyterian Church to which we referred in our last number was most apparent

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in the Assembly. It signally fails to fulfill the purpose—which theoretically enters into its structure—of a court of Jesus Christ for the determination of matters of either doctrine or discipline. For purposes of discipline it is not only too cumbrous and unwieldy an instrument; its methods are human and not divine. The fitness of "the saints" (1 Cor. vi. 1) to judge controversies among brethren resides in the fact that the Spirit of God dwells in them, and also in the fact that they alone can feel the force of those principles of love and self-sacrifice and submission to injury which the gospel inculcates, and which, as truly as the principle of righteous dealing, should determine the issue. It is therefore unchristian for such a court to bind itself up by a system of technical rules, derived mainly from the forms of human jurisprudence, and which must limit the free action of the Holy Spirit upon their minds. The business of a court of Christ is to seek to know and declare His will. There were one or two notable instances in this Assembly which revealed how completely the formalities of "system" have displaced the rule of the Spirit, who should be recognized as the only arbiter and director in the Church of God.

Still more noticeable was this defect when the Assembly came to handle matters of doctrine. There was one very important matter, at least, of this character brought to its attention. We refer to the overture of the Presbytery of Nassau, which was printed in our last number. Here was a case in which a whole Presbytery unanimously declare that the statements of the Confession upon election and reprobation "go beyond the Word of God and are opposed

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to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members," and an urgent request of the assembly to arrange for their revision. What does that body do? It gives up whole days to the thrashing over of old straw about Freedmen and Publication and Temperance and so on, and just toward the close, when part of the members had left and the rest were hurrying through the business in unseemly haste in order to leave, it passes, without dissent or even remark, a report from the Committee on Bills and Overtures that it would be inexpedient to take up this question at this time. Surely here was a question in which the conscience and Christian honor of at least the members of that Presbytery were concerned. It involved the question whether the Church's authorized statements on these points are true to the Word of God. There should have been prayerful inquiry, honest searching for the truth, and humble waiting upon God to know His mind and will. Surely all that we said in our last number about the church's need of a Jerusalem Chamber found here its verification. The General Assembly does not fulfil this function. Nor can there be any fulfilment of it so long as the rule of system takes the place in the Church of the rule of the Spirit of God.

4. Still another defect was the low estimate of the relation which that church sustains to the church at large in the unity of the one body, and the consequent lack of any earnest desire for church union. There was a great deal said about the conquest of this land and of the heathen world for Christ, and an entire ignoring of the conditions of this success as given in the Lord's last prayer—" that

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they all may be one, that the world may believe." We were glad to find some recognition of this need in one or two of the popular addresses made by returned missionaries at the evening meetings. But there was no serious consideration of it in the councils of the Assembly. There is not only a fearful waste of energy and resources at home and abroad as the result of division. There is a weakness and vacillation before our foes. And there is a constant quenching of the Spirit in the body. He cannot and will not put forth His mighty energy for the world's conversion through a body, the members of which are dissevered and inharmonious, and out of organic connection one with another. Mere denominational comity is not enough. Not even co-operation could fully meet the case. The body is *one*, and it is an organism. And it is only in connection with a church that realizes this that He will make His glory known in the eyes of the nations, and all flesh shall see His salvation.

RESURRECTION AND EVOLUTION.

Notwithstanding the condemnation of Dr. Woodrow by the Southern General Assembly, the doctrine of evolution is likely to be increasingly accepted by enlightened Christian teachers as marking out the method by which God has been unfolding His plan of life in Creation, up to the production of man in His own image. The Bible, however, teaches that this process of developing a creature who should be a fit vehicle of His eternal life and the heir of His wide dominions has not yet reached its final stage. The "earthy"

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man is only an image in clay of that splendid figure which is to stand on the summit of Creation. "Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption." The true "Image of the invisible God, the firstborn of all creation" (Col. i. 15), is the Risen Man. As such all its wide realms, and all its potent forces are now subject unto Him (Eph. i. 20--23). St. Paul in the first chapter of his epistle to the Colossians intimates that the region of His life and power lies specially on what to us is the invisible side of Creation (vs. 16--18). The visible is also His rightful possession, although here His sovereignty is disputed by "the prince of this cosmos" (Eph. ii. 2) who is yet to be cast out. That there are two sides to this created system, the visible and the invisible, is equally a truth of Science. And that man stands on the border line which separates the visible from the invisible, the material from the spiritual, the temporal from the eternal, is also a fact of Science and the first postulate of Metaphysics. He belongs to both systems. His body of flesh and blood ties him to this material system. But he has a spiritual nature which overleaps its boundaries. What wonder, therefore, that the *conatus* of his being should be to struggle out of the limitations of its present form into an environment of things spiritual and eternal! Scripture teaches that this is his destiny. He is to take on a form of manhood which is forever superior to and regnant over this created system, and into whose composition all its finer and subtler elements shall enter. The doctrine of evolution, while it may not affirm, does not exclude the possibility of such a higher form of humanity. It encourages the hope. While the doctrine that there is a God requires this; for

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without it, this vast and splendid fabric of Creation is a monstrous failure—crowned only with a ghastly, grinning skeleton. It is not too much to say that the testimony of evolution is more than negative as to this point. The plan of life which it delineates seems to require the final production of a perfect form of which all previous imperfect forms are a dim prophecy,—an imperishable structure, "eternal in the heavens," of which all perishable houses of clay are the rude forecasts. And there is no ground on which it can object that this higher structure may not be framed out of, and be adapted to, that region of unseen substances and forces which it knows to be the most real and substantial part of creation. Such seems to be the plain prediction of even nature. And such is the definite promise of Scripture; such the pledge given to man in the resurrection of our Brother-Man, Jesus Christ, from the dead. An agnostic Science, wise apparently concerning things seen, but blind to things unseen, declares that such a change is impossible,—that the record of the resurrection is a fable. It throws the pall of endless night over this splendid prospect opened up in the Bible for us sons of men who are called to be the sons of God. But to it we answer back with joyful confidence: "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. * * If there is a natural body there is also a spiritual body. So also it is written. The first man Adam became a living soul. The last Adam, a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is

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the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

A HELL FOR SINNERS.

We have been called upon in this magazine to denounce that view of God and of His dealings with sinful men which assumes that He has reserved for endless torment the countless masses of mankind who have died in their sins, and to expose its falsity in the light of the gospel of the resurrection. In doing this it has been a constant anxiety lest this relief from the blind terror of the old doctrine would lead men to abuse the grace of God. The doctrine of future punishment has been so associated in their minds with the creed-doctrine of an endless hell that we need not wonder if exposure of its untruth would lead them to think lightly of sin and its terrible consequences. And therefore we desire again to remind all our readers that we have not the least sympathy with trifling views of sin or of its evil and bitter fruits. We ask them to consider that its future punishment cannot be a trivial thing when it is described in such terms as the Bible constantly employs. Is there nothing alarming in its constant use of the terms "death" "destruction" "perishing" to set forth the perdition of ungodly men? Can it be a light thing to "depart into eternal fire, prepared for the devil and his angels"? to be "cast into outer darkness where there is weeping and wailing and gnashing of teeth"? Is it noth-

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ing to "lose the soul", or to have both body and soul destroyed in hell? It is true, as we have frequently shown, that these tremendous perils do not await a distant judgment day; they lie this side of resurrection from the dead. But they are enormous dangers. They involve incalculable suffering and loss. Can a man expect to go into this "fire that cannot be quenched," and escape its torment, or experience its dissolving energy with no loss? Must not sinful men expect that this ordeal of death and hell will leave them stripped and naked, despoiled of their richest treasures, maimed in their being and personality, their barque of life ship-wrecked and its precious cargo lost, and themselves forced to begin the life restored to them at resurrection far down the scale? And is it nothing to be banished to an age-long destruction from the presence of the Lord and from the glory of His power before they can again hear the voice of the Son of God and live? We have seen that this destruction *precedes* resurrection. But is an age-long bondage in the realms of death and hell nothing to be shunned? The voice of hope did at last reach the "spirits in prison which formerly were disobedient when once the long-suffering of God waited in the days of Noah". But was their captivity in this prison-house for more than two thousand years of no account? And is the "resurrection of judgment", which is all that sinful men are promised, a blessing to be compared with the "resurrection of life"? Those who receive Christ are said to be at once transferred from this category of judgment to life eternal. Is this no gain? And are there no disadvantages and hazards which those must incur to whom a long-delayed resurrection may at last open the

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prison-doors, in the fact that even this harvest of a new life must be according to the law of sowing and reaping and "To every seed his own body." Surely there is nothing in our doctrine, when understood, to lead any man to continue in sin that grace may abound, or to take the risks of the future, seeing that the future is even more charged than the present with penalty for sin, and that it never can open any other door to eternal life than the way of crucifixion and death to the old man which is now open. There is a veritable destruction, a loss of the soul, a torment in hell, a long captivity in its outer darkness, a loss of the heritage and crown of life, which can only be escaped here and now. And there is a present salvation in Christ, a union with Him in eternal life which is incapable of death, a fellowship in His triumph, a joint inheritance with Him of all things, and a share in His ever widening administrations of power and blessing which can only be won here and now. And we beg that no one of our readers will think lightly of the awful dangers to be now shunned or of the glory to be now gained, according as they shall receive or reject Him as their Saviour and Lord.

And we who are Christians need also to remember the many warning words which He has left on record for us. Are we aware that most of the passages which are relied upon as proofs of the endless torment of the wicked are warnings addressed to us? His words about hell-fire in St. Matthew xviii. 8, and St. Mark ix. 43–50 are instances of a class of words spoken in private to His disciples. They teach them that if they would save their lives whole and unimpaired for the service of God and the joys

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of His kingdom, they must now be willing to sacrifice whatever defiles them in heart and body, and whatever hinders the full and free surrender of themselves to the call of duty and the demands of conscience. We who are so apt to be fond of the approval of men, of peace and honor and ease in this present world, who dread so much to be scorned and repulsed are here told that if we would save our lives we must now be content to lose them, if we would be Christ's disciples we must now be willing to forsake all that we have, and to count not our lives, much less our reputations and emoluments dear unto us, if they hinder us in any way from full obedience to His commands. Surely it is no light matter that we stand in danger of being "saved so as by fire," and with the suffering of loss. No wood, hay and stubble service will be of any value to us in the day of trial. Recollect that St. Paul's words, "For our God is a consuming fire," are addressed to us. They do not read, "For God out of Christ is a consuming fire." It is God *in* Christ—Our God—who must thus consume out of our lives all that cannot stand the test of His approval. And, therefore, "We, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve Him acceptably, with reverence and godly fear. For *our* God is a consuming fire."

CHRISTIAN UNION.

Faint as the possibility of it may now appear, yet it is within the range of the imagination to conceive some powerful motive whose working would hasten the process. A

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great sentiment may take possession of Protestant Christendom which would imperatively demand that all artificial restrictions be dropped in the presence of some great danger. It may be that, beneath the present desire for unity, there is working some instinctive sense of impending evil, which will try men's souls as the barbarian invasions of which we read in history. Under such circumstances we should realize that our strength lay in union; we should get down from the pedestals on which we have been posing, we should abandon our stilts and stand upon our feet as men. We should then be convinced that the strongest bond which can unite us is our common humanity for which Christ died—the only basis for the fellowship of Christian love.

To a certain extent it is possible that on the missionary field, in the presence of a dominant heathenism, a similar motive may lead to some form of co-operation, some *modus vivendi*, which will diminish or neutralize the evils of division. It seems plain that we ought not to propagate in foreign lands the rivalries, the intrigues, the calumnies to which we have grown accustomed at home. Otherwise we must trust to the large mindedness of the heathen world to make allowance for our deficiencies in Christian fellowship.—*The Independent.*

CHARGES TO BE MET.

In the recent decision of the Presbytery in our case no charges were preferred and no action was taken affecting our ministerial standing. Practically, however, the action

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amounts to a decision that no minister who denies that all the dead of mankind—except the elect body of Christ—have been doomed to everlasting torment, and who teaches that there is gospel for all in the provision to raise all from the dead, is worthy to be recognized as a minister of Christ in the Presbyterian church. By this action we hold that that church must answer before the court of the universal church and before God, the Judge of all, to these charges. It stands charged,—

1. With marring and perverting the gospel by the denial of this vital feature of it, that there is hope for mankind at large in the provision for a general resurrection of the dead.

2. With the substitution of the rule of the Standards in the church for the rule of the Spirit and Word of God.

3. With the denial of the principle of liberty of conscience and of private judgment upon which that church itself is based.

4. With holding her ministers to a strict allegiance to a confession some of whose formulas are no longer a candid and honest expression of her faith.

5. With thus forcing them into a position of intellectual dishonesty which damages their spiritual strength and life.

6. With quenching the Spirit, by assuming that He has nothing more to teach the church beyond her Standards, and by putting under a ban those who attempt to "prophesy" outside these limits.

7. With obstructing the church's progress toward "the unity of the faith and of the knowledge of the Son of God" by forbidding progress beyond her boundaries.

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8. With delaying the conversion of the world by thus delaying the unity of His church for which Jesus prayed, and which He declares to be essential in order that the world may believe.

RELIGIOUS CONTROVERSY.

A flagrant vice of controversy is the imputation of moral wrong to views in ethics or religion that antagonize our fixed and cherished beliefs. Even if the adverse opinions be erroneous, error honestly held is not guilt. But a heated contest for victory, which is no nearer than when you began the siege, easily runs into a persuasion that your stout opponent is not only tricky in argument, but is furthermore a wickedly confirmed disbeliever of what you claim to be some vital truth. Yet aside from the pending dispute, you may know him to be your equal in manly virtues. His position may not be sound; its practical results may not be entirely wholesome. That is unfortunate; but an intellectual mistake is not in itself a sin. It is a great self-mastery—and all too rare—for a keen controversialist to hold fast the charity which concedes an honest mind and conscience to the party of the other side. If he plainly and palpably is not this, by explicit proof, then let fly a reasonable measure of moral indignation at the fraud. But if this proof be only a personal aversion to his doctrine or himself, the indignation thus expended is not moral, but unmoral: not permanently harmful to its object, but surely damaging to the manliness of its subject, and to whatever

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cause he may champion. It is every way a pitiful wastefulness to be angry at anything but real sin. For people to lose their temper or their Christian truthfulness in contending over moral and religious issues, practical or theoretical, is a serious offense against reason, common sense and the spirit and precept of Christ.—*Dr. Joseph Parker.*

THE "NEW DEPARTURE."

The *Independent* of June 7th contains an article upon this subject, by the Rev. J. E. Rankin, D. D., which it especially endorses as expressing its own views and that of nine-tenths of its readers. It starts out with the assertion:

> The New Departure does not claim to have the Bible as its authority. It is its own authority. It is founded on the speculations of men, has no shadow of authority in the words of the Saviour, and makes the author of the Bible deny his own utterances. If the Epistle to the Romans, for example—where this whole subject is thoroughly discussed—teaches the probability or the possibility of a preaching of Christ in another world, the common mind will discover it and believe it; and if there is no such teaching there, the common mind will reject the whole theory as of man and not of God. Nor will this common mind be much moved, even if all the colleges and theological seminaries in the land rise up to greet this New Departure at its coming, and spread for it tables of hospitality. It was asked in the day of our Lord: "Have any of the rulers or the Pharisees believed on Him?" Still the common people kept on hearing him gladly.

Now upon this we have to remark that the New De-

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parture the writer has in mind is a very different form of the larger hope from the one we teach. We do not believe in probation after death in the prevalent form of that opinion. But we do most profoundly believe in *probation after resurrection.* And inasmuch as death and resurrection, as acts in the Divine economy, are as wide apart as the poles, so there must be a wide difference in these two modes of stating and defending the larger hope. Dr. Rankin does great injustice to the Andover school, the weak point of whose position we have ourselves often pointed out, when he asserts that "they do not claim the Bible as their authority." On the other hand he knows very well that they constantly profess that the general tone and spirit of the Bible is with them, and that particular passages must be interpreted in the light of its general teaching. Moreover he knows that the New Departure appeals confidently to special texts, and that one text, 1 Peter iii. 19–21, with its parallel in iv. 6, so distinctly teaches not only the "probability or the possibility," but the *fact* "of a preaching of Christ in another world," that not only the consensus of catholic interpretation admits it, but even "the common mind" refuses to be deceived by the bungling attempts of modern exegetes to twist away the words of the apostle from their obvious meaning.

But leaving the Andover school to defend themselves as they may, so far as our view is included under this head of "New Departure," we "not only claim to have the Bible as authority;" we were compelled to adopt it against lifelong prejudices and convictions and in the face of worldly interests, because the whole plan of revelation requires it,

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and we must either accept it or be disloyal to the Bible. We have repeatedly shown that the Andover teaching is scripturally weak, because it interposes a long delay between death—the wages of sin—and the sinner's sentence and punishment. It fails to see that the definite penalty for sin must be inflicted on the sinner *before* the grace of God can again take up his case, and that therefore whatever hope may visit him in the future cannot be connected with his loss of life in death, but with his recovery to life through resurrection. If the doctrine of the larger hope were only thus stated as not a probation after death, but after restored life; if the death-state had been rightly regarded as the penal state, just as the Bible views it, and all hope for men ruined by sin and lost in death had been connected with the provision to raise them out of death, each in their own time and order, and as heirs of life, or as still under judgment, according to character, then not only would this "New Departure" have planted its feet on Scripture ground; it would be seen that it is the very cream of all that God has been speaking by the mouth of all His holy prophets since the world began—the very essence of that gospel which was to be glad tidings of great joy to all people. Nothing makes us more indignant than these oft-repeated assertions that what is known as the wider hope is "a mere speculation," "without any warrant in Scripture." Whatever may be true of the defective forms that hope has taken on, because of the blind adherence of most of its advocates to the tradition that the sinner's judgment-day and future punishment lie beyond his resurrection, sure we are that when once the student of God's Word is enlightened to perceive the redemptive value

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it puts upon resurrection, its pages become aglow with this hope, and this principle is seen to be as necessary to its correct understanding as is the law of gravitation to the movements of the solar system. At the very basis of revelation lies God's covenant promise, thrice-repeated, to bless all the families of the earth through a chosen seed. Dr. Rankin's school is continually looking forward to some distant period, when the gospel shall be everywhere obeyed, as the time when this promise shall be realized. In their view the countless generations of the dead were not in view in the promise. Not even this wonder-working God, who could fill the heavens with unnumbered stars, and whose word to Abraham was, "So shall thy seed be," can do anything for the dead; whereas the whole of Scripture turns upon its promise of a redemptive provision for the dead. This promise to bless all nations was to be made good through their recovery from the death they must suffer to another life. He who fails to see that the God who wounds can also heal, and that He who kills can also make alive, and that because of these secret wonders of His power and grace, all nations shall yet rejoice with His people (Deut. xxxii. 39–43) has missed the only key to the right knowledge of the Bible. Dr. Rankin complaisantly appeals to the epistle to the Romans as destitute of even a hint that there is hope of redemption after death. Has he never read in the fifth chapter of "the justification of life" which has come "upon all men" by the righteousness of one? And that this gift is of such a character that where sin abounded to the condemnation and death of all "grace did *much more* abound?" Can the old Calvanistic limita-

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tion of this grace be made to possibly consist with this "much more?" Or has he never read in the eleventh chapter how the cast-off branches of apostate Israel are to be graffed in again, as "life from the dead?" "and so all Israel shall be saved," and that God hath concluded both Jew and Gentile in unbelief, "that He might have mercy upon all." Are the dead of Israel no part of these cast-off branches who are to be restored? To deny that they are is to deny Hosea xiii, and Ezekiel xxxvii, and Jeremiah xxxi, and a host of such passages. No, we cast back the charge in the teeth of our accusers, and declare that the men who deny that there is any hope for the dead in and after resurrection do not understand the Scriptures. They are perverters of its promises and its hopes. Under the self-delusion that they alone understand the Gospel and are "evangelical," they deny the first principle of the Gospel, by denying every element of grace and hope, except to the elect, in its provision that "all shall be made alive." Under a conceit that they alone are zealous for the truth and honor of our Lord Jesus Christ, they strip Him of the very honor with which God crowned Him when He raised Him from the dead that He might be Lord both of the dead and of the living. We give all these brethren notice—and we do it, we trust, not in a spirit of strife and vainglory, but because we love them and would save them from their ignorance and error, that we do not propose any longer to stand on the defensive and quietly submit to be told that we are mere "speculators" and are not only without warrant from Scripture, but are unwilling to submit our own judgments to it. If anyone wants to know what support we find in Scripture for

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our views, let them read our recent book on "The Fire of God's Anger." That book is a Scriptural argument from beginning to end. Among the various criticisms made upon it in newspapers and letters, not one has given anything like a Scriptural refutation. And for the very good reason that none is possible, provided the attempt be made along the line in which the argument is presented. It is easy enough to quote certain passages from the New Testament which seem opposed. But when it is seen that redemption through resurrection is an underlying principle in the Old Testament, and that the New can be properly approached only after that principle is acknowledged, then these apparently decisive passages are seen to wear a different aspect. Dr. Rankin makes a good deal of the consent of "the common mind" as ruling out the larger hope. Has he never heard how wofully the common mind in our Saviour's day was mistaken as to all that Moses and the prophets had written "how that the Christ must first suffer and be raised again from the dead?" And is there no possibility that the common mind in our day may be warped by tradition and false education, and "know not the Scriptures neither the power of God?" We say that such teachers as he have been perverting and hiding the gospel of the resurrection from the common mind. And yet, even in spite of long ages of misrepresentation and ignorance of this gospel, the common mind is waking up to perceive that there are larger purposes of grace in God's book than our modern scribes and doctors of the law have told them of. The churches of Christendom are to-day honeycombed with these larger views and hopes. The Spirit of Christ in His people is proving too strong for these

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long-imposed fetters, and some of these leaders who have been keeping them in this bondage will some day find it out to their sorrow.

As to Dr. Rankin's slighting way of disposing of the just demand of the heathen upon the old orthodoxy, "What of our ancestors?" we have only to say that his ignorance of the foundation principle in the plan of redemption makes him ignorant of the true motive for modern missions. If that motive be to snatch a few of the heathen from the torments of an endless hell, then indeed does the gospel become to them no gospel, but a message of despair. And we need not wonder that few of them believe it. But the true motive is to announce to them the fact that God has raised His Son Jesus Christ from the dead to effect the world's redemption from the power of sin and death,—to invite them to receive in their own souls this great deliverance,—an earnest of future glory,—and as preparing them to take part with Christ in His administrations of grace and power through which even the dead shall hear His voice and live. Hope for themselves and also for their dead is thus seen to be made dependent upon their personal faith in and obedience to Christ who must first gather His first fruits from off these dark fields of death before they can yield their future harvests. Here is indeed a gospel—glad tidings of great joy. But it is one that brings no relief to men so long as they continue in sin, nor no hope for their dead except as the living consent to now yield themselves unto Christ, that they may with Him be baptized for the dead. For in the mystery of this great plan there must be a "church of the first born" before the salvation of the later born. A chosen

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seed must become the channel of blessing to their brethren who have died without the sight, and who, by reason of sin, have lost their life and heritage. Here at last is a motive for missions which shall one day set the heathen world ablaze with a triumphant gospel.

EXTRACT FROM THE REV. CANON LIDDON.

Now, that the soul of man survives the body at death might be inferred as from other considerations quite independent of revelation so especially from the observed law, as it is called, of the conservation of force or energy in the physical universe. We are told, on apparently solid grounds, that when a human body dies and decays there takes place in reality, not a cessation, but only a transformation of energy. The organic compounds which made up and sustained the living human frame are merely resolved by death into new combinations, which may again be partly taken up into other and living forms, and thus the force or energy of the human body not only does not cease at death, it undergoes neither diminution nor increase, it is after death what it was before death, only it has entered upon the new conditions which it has itself gradually brought about; and when death has taken place this energy is already at work in modifying and transforming such conditions still further. This estimate of death from the purely physical point of view assumes—and we need not dispute the assumption—that there is no such thing observable—I do not say no such thing possible—as the

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annihilation of once-existing energy, and it points to the fact that chemistry is perfectly able to trace after death the persistent action of the various compounds which have sustained a human body during life. Be it so. But, if this law of the conservation of energy or force is food for one department of our being, why not for another? Is there then no energy, properly speaking, except that of the substances which are known to chemistry? Are not thought, will, love truly energy? Are they not just as much energy as any energy that we can identify with oxygen, or hydrogen or nitrogen, or carbon? And, if thought and affection and will are energy, what, pray, becomes of them at death? Chemistry knows what becomes of their physical companions. Give chemistry time and opportunity, and, when a man has been dead for a year, it will tell you upon analysis what each of the physical forces which one year ago combined to sustain his living body is now doing. But what can chemistry tell you about his thought, his affection, his will? And, if these are—as surely they are—properly energy, have they ceased? Have they ceased only because they are unrepresented in the transformation to the physical forces which were for years their partners? Surely to suppose that they are extinct is to reject this admitted law of the conservation of energy, to reject it for no better reason than that for the moment we are unable to verify its applicability to a particular detail—a proceeding which would certainly be deemed irrational if nothing beyond a physical fact or a physical doctrine, were at stake. In this way some minds outside the Christian faith might fairly be led up to the great conviction, to which so much else points that is independent of revelation—the conviction that the spiritual nature of

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man survives the death of his body. If it is reasonable to think that physical energy does not perish at death, but only takes new forms, then it is, at least, equally reasonable to believe in a like survival of spiritual energy.

But here there arises the momentous question: How, or in what shape, will this surviving spiritual energy be preserved? Will the living spirit, like the body, be dissolved? Will the spiritual forces which made it what it was to us survive, entering perhaps into new associations, new combinations, new beings? Will what was strictly personal in the living man have ceased to be? Will his ever enduring thought, and love, and resolve sink back into, and blend with, some supposed ocean of universal life in which they will endure for ever, though without consciousness of their separation from any other created existence? This, since Spinoza's day, has been a widely accepted form of the doctrine of the immortality of man; and it is taken for granted—sometimes only half consciously in too many minds, and types of mind among us—to be ignored when the general subject is discussed. Remark, then, my brethren, this vital difference between physical force, or energy, and spiritual force. Physical force exists independently of the living subject to whose life it belongs or contributes. A gas is just as much a gas whether it enters into the composition of a human being, or is detained in a jar in a chemist's shop; but spiritual force has no existence whatever, so far as we know, apart from the seat of being, or the person whose force it is. Thought, love, resolve—these cannot be treated like a gas; they cannot be detached from the soul into whose life they enter, and secured, packed away in some laboratory for ex-

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periments in moral science. And therefore, it follows that, if at death the thinking, loving, resolving subject or person ceases to be, through his supposed absorption into some ocean of universal life, or otherwise, then his thought and his love and his resolve cease to be simultaneously, and the vision which would represent them as enduring when the human personality which is the basis of their being has already perished is indeed a dream—it is an airy compound of forces and of sentiments to which nothing can really answer in the world of fact. The immortality which is held to consist in absorption of the personal soul into the infinite life of God is, when we examine it closely, only another name for practical annihilation. The only real immortality of the personal being is a personal immortality; and a doctrine of immortality which would destroy the separate consciousness, which would break down the walls of the thinking, loving, resolving person, does not the less annihilate that person because it softens the process by proclaiming his absorption into the universal life."

"This," perhaps some of you will say, "is only a question for the metaphysician." On the contrary, my brethren, be well assured it is eminently a question for the human heart. What is the thought which more than any other takes possession of us when death has separated us from one whom we have loved dearly in life? Is it not: "Shall I see him ever again? Shall I know him? Will he know me?" Who that has ever loved and lost can doubt it? And what must be the answer to this question? If the phrases are true which paint the surviving spirit of man as losing the consciousness of personal existence from absorption into universal life—if this supposition were

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true, there would be nothing to recognize, there would be nobody to recognize. Recognizer and recognized would alike have lost all that marks off and that constitutes individual being during this supposed process of absorption. We might as well altogether have ceased to be.

> That each, who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall,
> Remerging in the general soul,
>
> Is faith as vague as all unsweet;
> Eternal form shall still divide
> The eternal soul from all beside;
> And I shall know him when we meet.

NOTES ON CURRENT TOPICS.

INGERSOLL'S REPLY.—No well instructed Christian will be in the least disturbed by the renewed assault upon the Bible, and the God it reveals, made by Mr. Ingersoll in his reply to Mr. Gladstone, as published in the June *North American*. It is mainly a re-statement of the shallow criticisms he has been making for years past—criticisms which reveal how utterly this arch-sceptic has failed to comprehend the divine scheme of the world and of human history as outlined on the inspired pages. Most of his objections to the character of Jehovah as drawn in the Old Testament can be made with equal force against the power that makes for order and righteousness in nature, with whose administration Mr. Ingersoll seems to get along through the world very comfortably, and in whose bible—science—he reposes such confidence and hope. It must, however, be con-

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fessed that no satisfactory answer can be made to many of his criticisms from the old standpoints. Orthodoxy never has nor never can reconcile such stern and cruel facts as the drowning of the world by the flood, the dispossession and slaughter of the Cainaanites, the killing of the four hundred prophets of Baal, on the ordinary theory that the hell into which such evil generations of men passed when swept off the earth for their wickedness, is endless. But on the principle that He who kills can also make alive, and that the death of depraved masses of mankind out of their low order of humanity may be a part of a necessary process by which they may be wrought over into a higher, and that even upon the night of such "spirits in prison" the morning star arose when Jesus Christ was raised that He might be Lord both of the dead and the living, then the whole history wears a different aspect. Neither Dr. Field nor Mr. Gladstone seem to be aware of the magnificent gems of promise and of hope hidden in the rough and rocky chambers of these Old testament Scriptures. Hence neither has been able to make a complete and satisfactory defence. But let no Christian lose heart. Such a defence can be made. All that is needed is to get below these surface records of God's dealings with mankind, upon which Ingersoll loves to linger, to the heart of what He has spoken by the mouth of all His prophets since the world began. To one who understands the gospel of the resurrection of the dead the whole of these dark records of God's dealing with mankind in the past shines with a new light, and the future is suffused with a new hope. He sees how even these remote times contribute something to that song of the ages whose full chorus was heard by the enraptured John as he stood at the point where all the past was summed up; "Great and marvelous are thy works, O Lord God Almighty, just and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy judgments are made manifest." It has been the supreme mistake and folly of defenders of the faith to assume that in this song and worship of all nations, the nations of the

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dead can have no part. And so they have deprived themselves of the very weapon by which all such adversaries as Ingersoll are forever silenced.

Mrs. L. Ormiston Chant, an English lady who lectured recently in this city before large and deeply interested audiences of her own sex upon temperance and social purity, has also been lecturing in Boston upon the "Progress of Religious Thought in England." Among other things she claimed that very few persons of average intelligence accept any longer the doctrine of a punishment that is without end and without hope.

That is a most just remark of Mr. Mozoomdar of India, who has been writing in the *Christian Union* upon the problem of the Conversion of India:

"We require a Christianity that is not ashamed to learn while it teaches, and that, in undertaking to reform India, shall be itself reformed also."

"HERESY" IN SCOTLAND.—The London *Christian World* says: The New Theology is certainly not at a discount in the city of Glasgow. Whenever Dr. Walter Smith, of Edinburgh, or the Rev. D. Macrae, of Dundee, or other ministers of equally broad views preach in St. Mungo's city, there are always crowded congregations to listen to them. Principal Caird's attractive powers were well illustrated on Sunday afternoon, when hundreds had to be refused admission to the University Chapel. This generation is more enlightened in the knowledge of God, His word and ways, than were the men of the second, the fourth, or the seventeenth century, and competent to revise their ideas."

UNFAIR.—It is not fair in some of the papers to speak of our withdrawal from the Presbyterian Church as due to our endeavor to force upon it a doctrine of future probation. It was

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due to the fact that we reject its doctrine that the unjust dead are raised out of death and hell in order to be judged and sentenced again to the same pit of woe "to suffer most grievous and unspeakable torments in body and soul, without intermission, in hell-fire forever." We say that this is a fundamental misconception of the purpose of God in providing that all who died in Adam should receive another gift of life in Christ. We say that those who never heard the Gospel have never had probation under it. They came into the world "condemned already." The term "future probation" is usually applied to a theory which supposes that men who die in their sins have a prolongation of trial after death—that their judgment is delayed and sentence deferred until after this future probation. We teach that the ungodly are *now* under condemnation, that the sentence cannot be delayed, that they must go down to death and hell, that they must suffer in that prison-house the full consequences of their sins, and that it is only after judgment is thus rendered, the sentence executed, the righteousness of God vindicated and the law satisfied, that provision has been made by which the grace of God can take up their case again in the only way possible—through their resurrection from the dead.

EXTRACTS FROM LETTERS.

A Presbyterian minister writes to us as follows in reference to the recent action upon our "case."

"There is something which it seems to me deserves rebuke of a stern kind, namely, this tendency to cry "no eternal punishment, no need of salvation!" "No everlasting torment—then let us eat, drink, and be merry!" Such persons are well aware that they would not dare to plead the "larger hope" in extenuation of any one sin, and why should such talk deter us for a moment? Shall we refrain talking about the Fatherhood of God, because mankind have a universal notion

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that fathers are *indulgent?* Shall we refrain from reading to others the story of the woman taken in adultery, from the fear that it will tend to remove the barriers which restrain sinners in this direction? Shall we be so "prudent" as to keep silence concerning the fullness and freeness of divine forgiveness for fear some will abuse it to the accumulation of yet more sins as things so easily disposed of? And in the name of all our boasted veneration for scriptural dictum, shall we hesitate to declare all God's counsel concerning sin and righteousness and judgment to come, and resurrection too, for fear some babbler, whose very words convict him of insincerity, cries, "I have another chance hereafter, so why bother about repentance now?"

In this same line of thought, it seems to me sometimes that sinners, in condemning their fellow sinners, have taken pains to say far more concerning God's "retributive justice," etc., than He has cared to say Himself, as well as to suppress much concerning His conquering righteousness that He has proclaimed. They remind me of Victor Hugo's policeman, Javert, rebuking his superior, the mayor, for his laxity in administering the penal code! And so what no doubt is meant sincerely enough for great circumspection in the contemplation of these solemn themes becomes practical uppishness. What precious underlings we are—to be afraid that divine wisdom has let out rather more secrets than it is best, in our judgment, for the world, and even the Church, to know."

A Presbyterian elder writes:

"I do not see how the question of a revision of the Confession is ever coming up for consideration except it is occasioned by some such incident as your case affords. The sooner something of the kind occurs the better for the Church."

A Presbyterian pastor from the interior of this State sends us the following:

DEAR BROTHER BAKER: You are now excluded from the Presbyterian pulpit, but it is perfectly allowable for you to take a seat in the pews. As I am not as yet dismissed from the pulpit, permit me to preach a little sermon to you. The text is as follows:

"Let us go forth therefore unto him without the camp bearing his reproach." Heb. xiii. 13.

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"Going forth" is essential to the Christian life. Abraham was "called to go out;" the chosen people, "brought out from the house of bondage;" the disciples of Christ "forsook all and followed him;" the Church of Christ is the *ecclesia*, "called forth" from the world.

Sometimes the call is to go forth and separate oneself from a corrupt form of worship; thus the tabernacle of the congregation was removed outside the camp, because the people were debasing themselves with the worship of the golden calf, and thither the cloudy pillar descended and spiritual worshippers resorted. Thus also Luther went forth; so likewise have the Quakers, the Puritans, and others, signified their protest in behalf of a purer worship.

Sometimes God calls us to go forth toward a higher and truer form of faith, of which the entire argument of the Epistle to the Hebrews furnishes the best illustration. The original call of Christianity was to occupy a (technically speaking) heterodox position. It required the advocacy of fresh truth in distinction from the out-worn tenets of ecclesiasticism. "And this word, 'Yet once more,' signifyeth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain."

Think it not strange that you find yourself "without the camp." The process of going forth and re-establishing the truth must be repeated in every age. "Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe in the Son of God?" This is the true and final test. "Let us go forth unto him, bearing his reproach." If in your present position you have an unshaken faith in the Son of God; if you are bearing the reproach of a more Christlike creed, then it is far better, under the circumstances, that you are without the camp than within; it was maintaining a false peace within; you are enjoying a true peace without.

Your case stands unique in the history of trials for heresy. It was not a trial, in the technical sense. Claiming the right to diverge from the standards and to agitate for their revision, you stood self-arraigned before the Presbytery. Nothing can be more creditable and more commendable to all concerned than the spirit which prevailed; and yet, with the bitterness commonly accompanying such affairs eliminated, the impression left upon the mind formulates itself into the instinctive conviction that a mistake, approaching the proportions of a blunder, has been committed. Only those who adhere slavishly to a dogmatic system can regard this action with complacency. If from those who voted against you there were to be deducted all who did so

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with secret misgivings as to the rightfulness of this entire procedure, doubtless the majority in this case would be considerably reduced. But if this be God's way of advancing His cause and leading eventually toward a purer and simpler creed, why should you complain if you find yourself, first with a small minority, and then, without the camp?

Notice, too, how hard it is to sweeten any such controversy as this. It has been done in this case probably with a larger measure of success than ever before. Very much what partisan politics is to patriotism or the clashing of schools of medicine is to the cure of the disease, such is the relation which these dogmatic controversies sustain to religion. We must rise into and live in a higher air or the religious life becomes asphyxiated, and the more so oftentimes in proportion as orthodoxy so-called is adhered to. With sincere regard,

Fraternally Yours.

A professor in a theological seminary writes concerning "The Fire of God's Anger."

My Dear Mr. Baker:—I have read your book far enough to be able to give my impressions, and I have been much impressed by it. In the chapter "Eternal Fire" I found what struck me most forcibly. What you say about man's relation to the world and its forces and the inferences therefrom, are what I have felt for some time, and also, as you say, that Theology seemed to ignore it all, and look at man only as a spiritual being. You know, no doubt that this is one of the strong points of Froebel's philosophy, in his "Education of Man," as that philosophy underlies his kindergarten system; and its recognition of truths given in this fact, makes it with its intelligent votaries a religion almost. Your use of scientific or cosmic truths is in the line of what many feel, that Theology can never be what it ought, till it take in and assimilate the best of science. I cannot express myself well or fully, because my head is tired and also because I have not yet learned to compose anything abstract on the type-writer. I felt all the while I was reading that the book has not at all received the recognition it is worth, or what is more, the importance the subject demands. How puerile most men's thinking is, in grooves of education and tradition!

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WORDS OF RECONCILIATION.

VOL. IV.] AUGUST, 1888. [No. 8.

A PLEA FOR UNIVERSALISM.

Our readers will be surprised, upon reading the following letter, to know that there are Presbyterian ministers in charge of churches who go much beyond anything we have taught in the direction of universalism. Here is a pastor who writes to us from the West in friendly criticism because we do not go to the extent of teaching that all men will be saved. We publish all of his communication for which we have room and subjoin a reply.

DEAR BROTHER: Your kind letter is received with the desired book. I thank you heartily for your kind allowance regarding the Magazine. I will try to pay for it as I can. My dear brother, I desire to write you not as a critic, but as a loving brother and co-worker in the same cause. As such allow me first to express my hearty agreement with the main purpose of your book and magazine. I admire them both; but I beg leave also to express my contrary opinions on some points for which you will kindly forbear with me.

I. I agree fully with you that resurrection is of redemptive character. This I conclude with you from the fact that it is always spoken of in the Bible as due to Christ's mediatorship. Whereas sin bringeth death, Christ bringeth life to the dead. He affirms that He came not to destroy but to save men's lives. Christ *is* resurrection and life, and he that believeth on Him, though he were *dead*, yet shall he live. John xi. 25.

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II. I agree with you that death brings to the sinner *immediate* trial and suffering, such as is described by Christ; not after, but *before* resurrection. Your book brought me much light on this point. It proves the point well.

III. I agree with you that the election of some is for the purpose of saving the rest. They are the firstborn, that are "*ordained* to go and bring forth fruit" John xv. 16. Election is a glorious doctrine in this light.

But now I beg leave to express my difference on the following points:

1st. I do not believe that a second death can defeat the glorious work of Christ.

It gives very little comfort to know that the first death cannot ruin us, if a second death can. If the devil succeeds in robbing Christ of the fruit of His labor, He labored in vain, and the second death is either stronger than Christ or He did not intend to rescue from it. Why not then leave them who will fail the second time, to their first doom? Christ's victory over death and the devil must be complete, 1 Cor. xv. 55, 57. You evidently think it is better to give a half loaf than nothing, by saying Redemption is the fruit of Resurrection, but yet salvation is not universal. To throw the weight of the blame for this second failure on the creature, you have to introduce Arminianism (which you justly discard here) into the next world, by admitting that incorrigible sinners are the subjects of this death.

Who are *incorrigible* sinners? Salvation is by grace, and "where sin abounds grace does much more abound." "He shall divide the spoil with the *strong*." If Christ's redemption does not also include deliverance from the second death, why does not the Scripture give more prominence to this death? But the Scripture does not say that Christ abolished the *first* death, but simply designating the strongest enemy with the comprehensive term death, it says, "the last enemy that shall be destroyed is death."

I do not pretend to solve the difficulty, for I believe there are many points regarding the *mode* and *progress* of redemption

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which we are not yet able to look into. But this does not hinder us from knowing the promised outcome. What lies between the promise and its final accomplishment is often very dark and even forbidden to know (Acts i. 7.), because God will exercise our faith and humility and cheerful obedience.

We know that the world by sin is lost; we also know "that the Father sent the Son to be the Saviour of the world;" we, moreover, know that sinful man can not save himself, but that Christ came to seek and save that which is lost. The Good Shepherd will seek until he find.

John the Revelator, in chapter 20, is evidently not speaking of the final outcome but of the *progressive accomplishment* of the plan of redemption. But Paul was chosen to reveal the mystery (Eph. iii. 2–9) of the ages. He speaks plainly of the *outcome* in 1 Cor. xv. 22–28; Hebrews ii. 8; Phil. ii. 9–11; Eph. i. 20–23, and other places that could be cited.

God has a *time* for every *thing* and *purpose* under heaven. Eccles. ii. He will have all men to be saved and to come to the knowledge of the truth. God worketh in man to will and to do his good pleasure. Christ is able to save to the *uttermost* all that come unto God by him. "And they shall be *all* taught (drawn) of God." John vi. 44, 45. I believe these statements to be true to their full extent; yet I do not believe that any will ever be saved or see God without holiness. Only the pure in heart shall see God; but that is just the purpose for which Jesus came: To save us *from* sin. This, you will admit, is not "crude universalism."

When the world at first was finished, the verdict of God on *beholding* creation was: "*Very good.*" The verdict on Christ's work of new creation will include also *every thing made new*, Rev. xxi. 2, and men will say: "He hath done all things well," Mark 7, 37.

2d. I do not believe, as you seem to imply, that the suffering in hell or hades, to whatever degree or duration it may be inflicted, is properly a *curse*. It is punishment with correction in view. Christ has redeemed us from the curse of the law in that He was made a curse for us," Gal. iii. 13. By virtue of this re-

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demption Christ has brought all men into the *relation* to God of children. This is plain from Scripture, if we only distinguish between being actually God's children, and the being only *counted so*. "Until the time appointed by the Father there is no difference between a son and a servant." But God sent his Son to redeem them that were under the law and in bondage, that we might receive the adoption of sons. And because ye *are* sons, by virtue of that redemption, God hath sent forth his Spirit into your hearts, crying Abba, Father," Gal. iv. 1–7. So Christ redeemed us before the world was made, but *actually* only after 4,000 years. So when we receive by faith the Spirit of adoption, we are made *actually* God's faithful children. Look at another proof, from John xi. 52. "*The children of God*" that were scattered abroad, were no others than the Gentiles, that, by Paul, are called the children of wrath, even as others," Eph. ii. 3. Jesus teaches and *commandeth us*, Math. vi. 9, and xxviii. 20; even all nations, to pray to God as "Our Father." The Lord's Prayer is for *all* men. The universal fatherhood of God is already an Old Testament revelation, Mal. ii. 10; but the New makes it plain beyond doubt. "If the children of God forsake his law, He will visit their sins with the rod, and their iniquities with stripes, but his loving *kindness* he will not take away from him, nor suffer his faithfulness to fail," Ps. lxxxix. God has means to bring every prodigal home.

3d. I somewhat differ from you on the *nature* of death.

In my view death is a state of painful *existence*. It is a *separation* from blessed communion with God on account of sin. If that sin is forgiven and we are purged and healed from it, then perfect life is restored. Adam died the first day he sinned; though his body and soul yet lived. The prodigal son, when roaming from his father's house, was *dead*, and when again brought back, he was *alive*.

4th. It seems I differ from you regarding the nature and object of the Confession of Faith. I would not make an effort to amend or reconstruct the Confession, but rather displace it altogether as a binding rule of faith, *or interpretation*. You are right in complaining that the church has placed her *ruling*

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Standards in the place of Christ. The Standards ought only to be *means* of knowing the mind of the church, and *aids* of interpretation like good commentaries. They have virtually no authority. A confession of faith can necessarily not be a *rule* of faith, because all men *can err*, as the Standards themselves admit. But an *uncertain* rule will not do. No one but an *infallible* Pope could make such a rule. Many divines can not make one without compromising. Will this make it true? I do not think so. When the church began to grow corrupt the *binding* confessions of faith began to be made. *Ruling* confessions are therefore a part of Popery. This is significant. We can not have a perfect confession of faith until we have a perfect *understanding*. But the Bible is the only perfect rule; let it suffice. Let the Standards serve as a means of *creating*, not *compelling* unity.

A Presbyterian Minister.

This letter is too long for us to attempt a detailed reply, but it falls in with one of the purposes of this magazine which is to afford the recalcitrant opinion in the Presbyterian church an opportunity to be heard, and to show the necessity for some change in its system. We are glad to know that there are many men in that church who are anxious to know the truth, and who seek it at first hands from the Word of God, even though their reaction from the rigors of that system drives them further toward restitutionism than we are prepared to go. This brother is evidently anxious to know and to follow the truth. We therefore ask him to consider in the way of reply:

1. That we agree as to the final outcome, that all things must be reconciled to God and that all God's enemies, the last of which is death, must be destroyed.

2. If we believed, as he appears to do, that man is inherently immortal, we would feel obliged to accept his con-

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clusion that all souls will be finally restored. For it is both unscriptural and unphilosophical to conceive of a universe in which all things are reconciled unto God, with an eternal realm of rebellious souls hardened in sin and fixed in endless woe. But we believe that the weight of Scripture testimony is that man, as to both body and soul, is perishable. We freely admit that an immortal spirit of life from God lives in him. But the very question at stake in his moral training is whether this life of God shall build for itself an eternal habitation in him. He may become so degraded in character, he may so judge himself unworthy of eternal life, that this immortal spirit may not only cease to strive with him but to live in him. In that case his personality and individual being must vanish away. He fails of eternal life. Hence our Saviour teaches that men may so harden themselves against the grace of God as to have no forgiveness, neither in this world nor in the world to come. That resurrection will bring to multitudes the opportunity for such forgiveness this brother sees with us. But we cannot think it a heresy, even though it be called Arminianism, to believe that the same moral laws hold over in the world to come that prevail here, and that men there will be free to an extent which is not true of them here, to accept or reject salvation. The very purpose of an economy of redemption through resurrection is to repair the disadvantages of the fall. The argument therefore, that the same grace which has provided for recovery from the first death must also provide to save from the second, does not hold. For the circumstances under which the first death was incurred are not the same. By *one man* sin entered the world and death by sin, and so

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death passed upon all men. But if any incur the second death, it will not be due to hereditary sin or evil environment, but to their own personal transgression.

3. The argument for universalism proceeds upon the assumption that God is in some way bound to save all His creatures. But the argument proves too much. It requires us to believe that not only the most degraded types of men, all infants born of lust or who perish in the womb, but even animals, these lower creatures of His hand to whom He has given life, must be lifted along the stages of progress until they are invested with eternal life and glory. If, in the progress of life toward that perfect image of Himself which glorified men shall wear forever at His right hand, multitudes of lower forms of life have perished in preparing his way, we cannot see why God may not suffer low and evil types of men to also perish. Some of these grade down very closely to the brute line, so that it is hard to see why He must be expected to lift the one to eternal life, and leave the other to become extinct. There are acknowledged difficulties, as our brother well observes, connected with this whole subject. Many Scripture passages, some of which he quotes, look strongly in the direction of universalism. But there are hard facts in nature and stern passages in Scripture which look strongly the other way. The Bible has so much to say about the destructive power of sin and of the perdition of ungodly men, that one thing at least must be admitted. There can be little of a man's former self saved out of the wreck of such destruction. And we still incline to believe that only a final extinction of the being of some sinners will satisfy these terms of Scripture. Although we also rejoice to believe that His

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compassions and His wondrous ways of restoring grace exceed our highest thought.

The full truth about this deep mystery will not be known until we know the whole truth about the progress of life in creation. We know now that all this progress culminates in man, but that man in the flesh is not the final step in the series. His body is too frail and gross a vessel for such a priceless treasure as life eternal. Hence these vile bodies must be changed. The perfect image of God requires a reconstructed and glorified manhood. The whole drift and energy of this created system from the beginning has been towards the production of this noblest form of life. And it alone is eternal. All lower forms have contributed something toward this final result. The final form will gather up and perpetuate all that was worth preserving in these. But they themselves have passed, or must pass, away. The men of the human race are in training for this highest form of life. And God's school has more forms than one. The doctrine of the resurrection gives hope for the dead that their failure here is not necessarily final and remediless. But that all will succeed, that there will be no refuse even of human souls in this great workshop of God, is too much to affirm. There may be ways indeed unknown to us in which He may use this waste material, or work it over in new forms so that it may lose its character as waste. His judgments are a great deep. But that He is bound by His own character, or by His word, to endow every creature of the human race with personal immortality we are not required to believe either by the analogies of nature or the statements of His Word. Although we may be sure that those who are unworthy of this dignity,

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and who must be cast away, are not doomed to an endless existence in hopeless torture. They may go down in the scale of creation until they become "like brute beasts made to be taken and destroyed." But if so, they must like them "*utterly perish*" (2 Peter ii. 12).

Our friend will thus understand that, if we were forced to choose between a doctrine of endless misery and of the final salvation of all we should certainly accept with him the latter. But perceiving, as we do, that the progress of life in creation toward the highest and enduring form of it has been always marked by the decay and death of lower and depraved forms, and that the Bible constantly speaks of this as the doom of all evil types of manhood, we are forced to believe that these *perish* from the way. The doctrine of the resurrection of the unjust does indeed cause one to hesitate, inasmuch as it shows that the lives of even this class of men are recovered for another trial, and under improved circumstances. But the case of "the angels who kept not their first estate," and of Adam, shows that even under the best circumstances the creature may choose evil. And Scripture seems to teach that there will be an incorrigible remnant whose end is destruction. Still we acknowledge that there is an unexplained mystery about such a result. Perhaps the solution of it will hereafter be found in the general law of life that while evil *types* of it must perish, and all of individual existence and of personality that is bound up in such a type must be lost with it, the life itself must continue to exist, gathering up into itself all that was good in its discarded forms, and finally reaching its perfect embodiment. The Christian carries his personality with him through the

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crisis of death and resurrection. He saves *himself* and is not cast away (Luke ix, 25), while the *self* recovered by the sinful man at resurrection must be one maimed and stripped of its former heritage in proportion to its evil character. The resurrection of the unjust becomes thus truly a "resurrection of judgment" (John. v. 29)—of discrimination—by which only that about the former self which is worth preserving is restored. And the motive to good works in this life is re-enforced by the consideration that only in this way can men carry with them into the life to come that which will conserve their personal being and treasure up in perpetuity its endowments. Such a view would furnish a reconciling ground on which the two contrasted lines of Scripture teaching may be harmonized. All that it teaches concerning God's purpose to destroy the wicked may be made to harmonize with His loving purpose to seek and to save the lost. In a former book of ours, the "Mystery of Creation and of Man" we threw out some thoughts about the punishment of sin as being a "destruction *qua homo*," an ejection from the estate and prerogatives of life in manhood. But even after such a destruction there may be a salvation which, while the former personal self is lost, begins again with the outcast sprit away down the scale of creation, recovering it to such a sphere of life as it is capable of, and starting it again on an ascending plane. But confessedly this whole mystery is yet unsolved. All we are sure of is that our Lord God is merciful and gracious, that His tender mercies are over all His works; that He will by no means clear the guilty, and yet that neither death nor the destruction that must be visited upon the sinner, even though it

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be age-long, can defeat His gracious purposes. That death is destructive and that resurrection is redemptive are both plain truths of His word. And that these two opposing lines of the divine administration blend in perfect harmony as they approach His high throne, and form a rainbow round it, we are sure. And whether these shall issue in the recovery of all, or whether the light from that throne shall so *burn up* all His enemies round about as to leave them neither root nor branch, we are sure that all generations shall hereafter join in the one song of praise before that throne when its judgments shall be made manifest.

THE SURVIVAL OF THE FITTEST.

Every one who is at all familiar with the science of to-day knows how much it makes of this Darwinian principle in explaining the progress of life. There is a doctrine of election in science as well as in Scripture. By a certain principle of selection the fittest are continually coming to the front and asserting their right of inheritance and of life. All improvement in the individual and in the species is along this line. Revelation has to deal with those aspirations implanted in man which impel him to the attainment of that ideal form of manhood which is the ultimate thought of God in creation. He means to see in man the perfect image of Himself realized—the acknowledged owner and administrator of His vast estate. And, therefore, the progress of man is toward this goal of a manhood

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made perfect in eternal life. He must struggle out of this lower sphere of things temporal into that of things eternal. The fact that this requires a passage out of a region of things visible into that of things invisible makes no difference as to the reality of the transition. For even science recognizes that there is an invisible side of creation more truly real and permanent than is the side turned toward us, the phenomena of which are ever changing. The doctrine of the resurrection, as shown in our last number, is only the proper corollary of evolution. And the principle of the survival of the fittest finds its meaning and its justification in the fact that a portion of the human race are selected to survive the change of death and to emerge into that rank of glorious being which Scripture denominates "sons of God" (Rom. viii. 19–23). Such alone truly and properly *survive.* The crisis of death does not destroy—it only liberates—their true life. They have now eternal life and can never perish. They are the children of the resurrection.

Nothing is more plainly asserted of resurrection than the fact that it is eclectic and progressive. "Christ the first fruits, afterward they that are Christ's at His coming." And it is no less plainly declared of this class that they "never die." So that there must be a sense in which the *parousia* or coming of Christ is not to them an event of the distant future. Their resurrection is anticipated. Hence they are constantly spoken of in the New Testament as risen men, even while tabernacling here in the flesh (Col. i. 1; Ephes. ii. 6). Christ's word "I will come to you," (John. xiv. 18) is fulfilled to them even here.

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But now we come upon a principle, undiscovered by science, and which it is the prerogative of Scripture to reveal, and which, while we do not know that it applies to the lower races of animals, does distinctly apply to man. It is the principle that the fittest are chosen to survive, not merely on their own account as the most worthy recipients of life, but that they may become channels of life and blessing to the less fit. The law of the survival of the fittest is an excellent thing for the fittest. But how about the less fit—the multitudes who are crowded back and trampled down in the struggle for existence. Science has been unable to discern that there is any benevolent design toward them in this law. She views them rather as the unhappy victims of it. Hence she is agnostic concerning God. Men see this law in tremendous operation, grinding down into mire and death the multitudes on whose prostrate forms the few rise to eminence and success. Hence pessimism like Schopenhauer's. But just here the Bible comes in to teach us that the fittest who survive are invested with a ministry of life and blessing toward the less fit. Even Calvinistic theology, with its proper insistance that election is taught in the Bible and required by any just view of the sovereignty of God, has not recognized this principle, that the elect become the chosen vessels of God's grace and bounty to their less favored brethren. The fittest are chosen to survive in order that they may raise up out of death and re-establish again in life the less fit. This principle puts an altogether different aspect upon the struggle of life in creation. It justifies and even glorifies what, without it, seems only a blind remorseless tendency. It furnishes the only relief and rescue to those

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who seem compelled to adopt either the epicurean or the pessimistic view. Surely life is hardly worth living if only a chosen few are to reach its summit and wear its crown. But Christianity, in both its cultus and its doctrine, speaks with no uncertain voice about this matter. While all nature, and even its highest creature, man, seem to be supremely selfish, it teaches that unselfishness is the highest and the eternal law of life. Men who would save their lives must be altruistic. Instead of leaving the poor, the sick, and the bound to perish in their misery, the Lord of all men declares that the highest type of life can be attained only by those who tenderly minister to these unfortunates, and that only such go into life eternal (Matt. xxv. 46). However men may regard the refuse and the outcast classes, it was the mission of Christ to declare that such were still under the care of the common Father, and that the beggar Lazarus in his sores and rags should find at last an even treatment and full compensation. It was only by a loving self-sacrificing care of their poorer brethren who had been trodden down in the turmoil and rush of life, that men were to grow into the likeness and become partakers of the divine nature. So Jesus came to heal the sick, to set free the oppressed, to save the lost, and to give His life a ransom for many.

But it would be but a poor result, indeed, if all this training in self-sacrifice, this cultivation in the love that seeketh not her own, had no reference to a life beyond, and no scope there for its exercise. Can it be that the very thing that marks the eternal life this side the grave shall be absent beyond it? Must not that life there be essentially altruistic? Must it not prove that its springs

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are in God, in that it shall shed forth blessing on all around, even upon the evil and the unthankful? And will there not be unthankful souls there to be won and evil souls to be rescued? That view of Christianity which bounds all its opportunities of seeking and saving the lost by death, denies its very essence. The saved here are such only as they become fitted to be saviours of others. Those who survive the crisis of death are the very ones who become fitted to go to the relief of their brethren who have been shipwrecked by it. Hence these fittest who survive are always spoken of as a first-born company. First-born imply later born. Under the Old Testament law the right and duty of redeeming their kinsmen was put upon the first-born. They were to raise up the name of the dead upon their lost inheritance. They were God's "kingdom of priests." And so God has still His elect and royal priesthood, chosen for that higher service and ministry of which the Mosaic law of the first-born was a shadow. These are "baptized for the dead." They first "attain unto the resurrection from the dead" (Phil. iii. 2). Jesus, the head of this anointed race, when He arose as the First-born from the dead, set free a multitude of captives with Him (Eph. iv. 8). It was a hope cherished among the early fathers that this work of liberation was still carried on by those saints who triumphed over death. And Scripture abounds in intimations that such is the fact. For what can the whole creation, in bondage to corruption, be awaiting the manifestation of the sons of God, if they are not the ordained instruments of its deliverance? And surely the multitudes of the human race—the highest and most intelligent part of this creation—who have gone

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down to death under this yoke, are not excluded from the benefits of this deliverance. He who reads the Bible without perceiving that God's scheme of creation and redemption is charged with this deliverance to the captives, and this opening of the prison doors to them that are bound, fails to apprehend the meaning of Christ's triumph over death and of that great plan of creation by which the topmost branches on its tree of life are made to blossom and bud and to fill the face of the world with fruit. The law of the survival of the fittest is only God's way of preparing a chosen seed in which all the families of the earth are to be blessed. And that is a most narrow and unworthy view of this great purpose which makes death the limit of its beneficent provisions. Rather it is only through and after their triumph over death that this chosen seed become equipped for their work. And by far the larger proportion of those who need to be blessed by it have passed over into the realms of death and can only be reached there.

PRIMITIVE HOPE.—Into the fog and gloom of agnosticism there rings out like a bell these words of lofty hope from one to whom God had revealed things unseen.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not will-

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ingly, but by reason of him who subjected it, in hope that the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation* groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For we are saved by hope * * * And we know that all things work together for good to them that love God, even to them who are called according to His purpose. For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren * * * What shall we say then to these things? If God be for us, who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?"

EXTRACT. *In Paley's Moral and Political Philosophy,* Chapter VII., occurs this paragraph:

"It has been said that it can never be a just economy of Providence to admit one part of mankind into heaven and condemn the other to hell, since there must be very little to choose, between the worst man who is received into heaven and the best who is excluded. And how know we, it might be answered, but that there may be as little to choose in the conditions?"

The doctrine of a resurrection that is redemptive, and yet that does not confer—except upon the saints—eternal life, but only new conditions of trial under which it may be won, and these graded according to previous character, is just the one needed to meet the difficulty here suggested.

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*Is not the unregenerate portion of the human race a part of the whole creation?

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DR. WARFIELD'S REVIEW.

The July number of the *Presbyterian Review* contains a brief notice of *The Fire of God's Anger* from the pen of the Rev. B. B. Warfield, D. D., the new professor of theology at Princeton. As we trust we are more desirous to know and to teach the truth than to maintain our own consistency as the defender of any special view of it, we give our readers the benefit of Dr. Warfield's criticism in full. We are anxious to know, and we are willing that our readers should know, the most that can be said against any of our interpretations of Scripture.

The special object of this volume is to bring Scriptural evidence to the support of Mr. Baker's peculiar eschatological teaching; and more especially, by tracing the Bible doctrines of retribution and redemption first through the Old Testament and only thence into the New Testament, to secure that the deliverances of the latter shall be read by us in their true historical sense, and as they appear against their proper background of Old Testament teaching, of which they are the continuation and crown. As in all of Mr. Baker's writings, much that he says is happily conceived and very acceptable. In particular, the inductions at which he arrives from his study of Scripture, "That God's retributions for sin are fixed and inevitable, but that death, sin's wages, cannot snatch His creatures out of His hands, nor defeat His purposes" (p. 231), will readily be received by all Christian men. Equally true are the two great principles on which he rests his argument: that the death-state is essentially penal, the very penalty threatened by God for sin; and that resurrection, so far as a reversal of this penalty, is essentially a benefit, and results from Christ's work of redemption. But when he infers from these inductions and principles that the resurrection of the wicked is therefore a gracious restora-

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tion of corruptible human life and manhood to them in order to afford them another opportunity to win salvation, he has flown out of sight of his premises, beyond the tether of reason, and flat in the face of Scripture. The result is that the adoption of his hypothesis forces on him, at every step, some new exegesis of the Scriptural passages that bear on the subject; and the present volume thus becomes a body of revised interpretations in the interests of the new theory. Revised interpretation for one point, however, usually ends by affecting others. Thus the upshot is inevitable that we shall also have a revised theology. "The whole doctrine of atonement and forgiveness of sins," we are told (p. 249), "needs to be re-examined." Already the pressure of Matt. x. 28 (p. 101) has given us a new anthropology. And the very roots of the theory are set in an insufficient view of sin, which believes that every claim of God's righteousness can be satisfied by a temporal punishment (p. 136, 250, 258). The professed object of this new eschatology is to save God's character (p. iv.); but it is hard to see any advantage it offers as an apologetic, when it teaches that the "renewed life" given to the reanimated wicked "is burdened with the evil heritage of the former life" (p. 168), and that each rises lower and lower down in the scale of manhood according as the blight of sin has withered and degraded his life here (pp. 144, 146); so that the secrets of all hearts here will be made manifest there "in the form, the grade, the potencies of the renewed manhood" (p. 167). If this renewed life, with its new opportunity, rests thus hard on the sin of this life, and may itself result in the "second death," from which there is no resurrection (pp. 147, 169, 201), or in endless existence on the outer circles of life, far removed from the presence of the Lord, in perpetual banishment and eternal experience of the suffering of loss and the shame of degradation (p. 132), but never in the dignity and glory of the Church of the first-born (pp. 131, 241), we are at a loss to see either (1) how it can be said that this reanimation does not reach the wicked until their death sentence has been exhausted (p. 258) and judgment for their sins has been satisfied (p. 250), along with "every claim of God's right-

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eousness" (p. 136); or (2) what theodicy can arise from this view which is not equally valid for the eschatology of our creeds.

To this review we have to say in reply:

1. That nothing is easier than for a practised polemic to pick out flaws and to frame objections against any treatise which, with our present light, the best instructed writer may prepare upon such a subject as future punishment. Let Dr. Warfield write a defense of the Westminister doctrine on that subject, which he has just sworn to uphold, and let him seek to harmonize all the Scripture passages bearing upon it with the statements that immediately after death the souls of the unrighteous are cast into the most grievous torments of hell, there to be reserved until a general resurrection and the final judgment, the issue of which is already determined, and that immediately thereupon these damned souls, reunited to their bodies shall be thrust back into hell that so in their completed personality they may be punished "with unspeakable torments in soul and body, without intermission, with the devil and his angels in hell-fire forever," and we hazard nothing in saying that the difficulties which will beset his way will be mountainous as compared with those he points out in our case.

2. Our book was written mainly to establish the truth of the principle that there is a redemptive character to resurrection, and therefore to show that the eschatology of the Reformed Churches, specially of the Presbyterian church, must needs be reconstructed around this principle. For the quotation just made from the Confession of Faith shows how utterly this principle is ignored. We do not claim in the book that all its attempts to adjust this principle to the other truths of Scripture are entirely successful (pg. 171). We were only anxious that the principle itself should be recognized and adopted as a new and controlling factor in the solution of this great mystery. Failure to testify to this principle perverts and obscures the gospel and puts a mask over the face of our Father God. And therefore our contention has been for the very vitals of the Christian faith. We were satisfied that with this principle once

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fairly admitted, a revision of the orthodox teaching upon this dread subject must soon follow.

3. We ask our readers to notice that Dr. Warfield here admits the truth of this principle. This quite compensates for the hard things he has to say against us. His language is, "Equally true are the two great principles on which he rests his argument: that the death-state is essentially penal, the very penalty threatened by God for sin; and that resurrection, as so far a reversal of this penalty, is essentially a benefit and results from Christ's work of redemption." That is just what we are contending for. Resurrection, as a fruit of Christ's redeeming work, is a reversal of sin's penalty and *essentially a benefit.* We ask Dr. Warfield then, where the benefit comes in in the Westminister view of the resurrection of the unjust? Where is the remotest suggestion of a benefit in the doubling up and endless sealing of the sinner's damnation which it teaches? How can Dr. Warfield possibly make this admission consistent with his recent solemn pledge to maintain and defend these statements?

He does indeed go on to say, "But when he infers from these inductions and principles that the resurrection of the wicked is therefore a gracious restoration of corruptible human life and manhood to them in order to afford them another opportunity to win salvation, he has flown out of sight of his premises, beyond the tether of reason, and flat in the face of Scripture." He then goes on to complain that the whole of our book is a body of revised interpretations of Scripture, and that if the novelty be allowed at this point, the whole current system of theology must needs be revised. Now to this we have to say that it is unfair to represent us as teaching that the unjust dead are raised "in order to afford them a second opportunity to win salvation," when we hold that a majority of the human race never had a *first* opportunity. There is a confusion in many minds between the terms "salvation" and "eternal life." All men come into the world under the guilt of the race-sin, and go down to death and hell—unless made the sons of God by faith in Jesus Christ (John i. 12)—under condemnation. From this

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pit of death, however, all men are saved in the fact that for all there has been provided a resurrection from the dead (Rom. v. 12-21; 1 Cor. xv. 22; 1 Tim. ii. 6). But this does not secure to all eternal life and sonship to God. It is only through the knowledge of God in Christ that this high boon is conferred (John xvii. 2, 3). Now we believe that the purpose of God in recovering to life the human race is that all may come to this "knowledge of the truth" (1 Tim. ii. 3-6), and so have the opportunity of eternal life. This, for all who never heard of Christ is not "another opportunity." It is their only opportunity.

But if this be not the precise benefit brought in by their resurrection, will Dr. Warfield state what the benefit is? He admits that this recovery brings with it "essential benefit." Our explanation of this blessing he declares to be away off from our premises and a flat contradiction of Scripture. But if Dr. Warfield contends that this benefit is even a mitigation of the sufferings of the lost he flies flat in the face of his Standards. For they make it to be an untold aggravation of their misery. Unless the recovery from the death-state—which our critic admits to be sin's penalty—brings back with it the opportunities which inhere in restored life, we cannot see where the "essential benefit" comes in. But waiving the question of the logic of our inference, what hurts us most is to be told that it "flies flat in the face of Scripture." Why then does not Dr. Warfield prove this? Here again we are doomed to disappointment. Not one of the critics of our book has attempted a refutation of its argument from Scripture. We have been met time and again, as here, with assertion. And single passages have been quoted which seem to bear against us. But, as Dr. Warfield justly observes, our argument is virtually a revised interpretation of Scripture. It rests not merely upon single passages but upon the light which the great principle of redemptive resurrection throws upon the whole volume, and upon the plan of the world which it reveals. For example, when the Bible starts out with a thrice repeated promise that in a chosen seed all the families of the earth shall be blessed, we

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say that when it says "all" it means all, and that, in order to make the promise good, God pledges Himself by the mouth of holy prophets to show wonders to the dead—who are the major part of the all—as well as to the living. Dr. Warfield would limit the "all" either to an elect class, as does his Confession, or make the promise apply to some distant millenial period when all nations shall be blessed with the light of the gospel. We submit, Which of these interpretations flies most in the face of Scripture? It is not necessary, however, that we go over again in this reply the Scripture ground so often trodden in these pages. If our reviewer had given either principles or passages of Scripture to sustain his bold assertion, we would cheerfully meet him on this ground. As he has not given them we can simply meet assertion with assertion. We affirm that the main point of our contention—that the resurrection of even the unjust is a gracious intervention and in fulfilment of God's promise to bless all generations through a chosen seed—is proved, and Dr. Warfield cordially admits it. As to whether his inferences from that principle are more correct than ours which he stigmatizes, we leave our readers to decide.

4. As to his allegation that our revised system of interpretation must issue in a new anthropology, in a modified doctrine of atonement, and in a general revision of theology, we accept the charge. It is high time for such a revision. When a fundamental principle of the Gospel has been left out in the construction of the current system, is it any wonder that its whole conception of man, of his relation to God, of his redemption and his destiny, must needs be restated? On the page before Dr. Warfield's review of our book occurs his review of Dr. McCosh's recently published lectures on the *Religious Aspect of Evolution.* While he does not go to the full length with Dr. McCosh in accepting the fact of evolution as "completely made out," "demonstrated," he yet has evident sympathy with it, and commends the book as a highly useful apologetic. Does any one doubt that when the evolutionary hypothesis comes to be fully accepted among theologians as true science, even to the extent to which it is accepted by Dr. McCosh, that a large part of

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Princeton theology will have to be re-written? Will the old doctrine of the creation of man, of the fall, of man's inherent immortality, of the methods of his redemption, and of his final destiny, long stand before it? We are not now asking whether the truth that is essential to these doctrines will be given up. We have no fear of that. But many of the accessories with which these truths have been loaded in the way of human explanations will have to go. Let Dr. Warfield possess his soul in patience over the dangers to his system from the principle of redemptive resurrection. The revision will have to come from another quarter if it does not come from this. The seeds of it are already sown in Princeton, and too thickly to be eradicated. We hope and pray that God will give him the wisdom and grace to prepare for it. After listening to Dr. Patton's inaugural, we do not see how Princeton's new President can hesitate to follow in the path of progress opened by his predecessor. We hope much from him. Who knows but that these two young men—the one in the seat of learning, the other in that of theology—both of whom are men more open to the light than the Princeton creed admits of, may have come to the kingdom for such a time as this.

With regard to the minor points made by Dr. Warfield they are comparatively unimportant provided the main principle be conceded. When he assumes that the claims of God's righteousness for *temporal* sin must needs be satisfied by an *endless* punishment he speaks without warrant of reason. And as to warrant of Scripture, that is the very point in dispute. And the justice of our view of it he virtually concedes when he consents to regard resurrection as a "reversal of penalty." A stronger point is the one he raises against our view of "the resurrection of judgment," as bringing over into the restored manhood an evil heritage from the past after penalty is remitted. But this seems to be a necessary consequence in any scheme of moral government. A captive set free from a penal colony, a convict liberated from prison, is thereby set free from all legal penalty and restored to full rights of citizenship. But this does not permit of his beginning life again as though he had never been a

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criminal. He has suffered in person, in health, in fortune, and in character, and is loaded for his new struggle of life with these disadvantages from the past. We have believed that the laws of life, which are the law of God, would thus assert themselves in the new embodiment. While admitting that there must be a corrective value in hadean sufferings preparatory to resurrection, yet nothing is more profoundly true that every one must receive *in body* according to the deeds done (2d Cor. v. 10 Gr.), and that every defective form of being must keep its possessor under trial and judgment, and liable to a second death. However, as we stated at the outset, these adjustments of this principle of redemptive resurrection are of small importance compared with the principle itself. Only we confess surprise when Dr. Warfield cannot discover in even the harshest view of retribution possible under these two principles of a resurrection that sets free, and yet is according to character, a theodicy infinitely better than that furnished by the eschatology of his creed. No reasonable view of the divine fatherhood is possible under his system. And he ought to know it.

CHURCH UNITY.

The Rev. S. J. Andrews, a minister of the Catholic Apostolic Church, has sent us a copy of a recent monograph of his upon Church Unity, put in the form of a letter to the Rt. Rev. John Williams, D.D., Bishop of Connecticut. It contains many important and suggestive thoughts. With respect to his theory that unity can never be restored until there be a restoration of the full ministries of the apostolic church, that is prophets and apostles, we can only say here that it doubtless has an element of truth in it. We purpose to make some

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observations upon it in a future number. We must content ourselves now with some extracts toward the close in which some things important to this whole subject are said.

In all the current discussions, most speak of the existing divisions as misfortunes for which nobody in particular is responsible, rather than as sins offensive to God for which He will punish all. I do not doubt the Spirit of God is in the movement, and that it will broaden and deepen, but now it is little more than an exchange of courtesies and good wishes.

A few earnest men here and there are seeking some remedy, and proposing some slight compromises, and partial co-operations. But there are two great obstacles to anything like true unity, first, that each division affirms that it has more of truth, more of right order, more that is according to God's mind, than any other; and that the rest, therefore, must come to it. But what is peculiar to it and most highly valued by it, the other divisions will not accept. No one in your communion will give up the Episcopate for the sake of unity; the Presbyterian will not give up the parity of presbyters and bishops, or the Congregationalist the independence of the local church, or the Baptist the rejection of infant baptism; and so with all. There will be in every part some who become indifferent to its leading peculiarities, but time only intensifies sectarianism in the rest, because bringing out more clearly the distinctive principles of each. There may be expressions of friendly feeling, but practically each part remains where it is.

The second obstacle is that very few in any part look beyond their own personal salvation. This, it is said, can be secured in any of the evangelical bodies; why then change? Many roads lead to heaven; why go from one to another? That God has a purpose in human salvation which can be carried out only by the whole Church acting as one, is a matter of comparative indifference because not understood, or perhaps, not believed.

To these obstacles may be added the prejudices of education, the force of habit, the zeal of conquest, the fear of reproach,

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the dislike of novelties, and all those considerations which tend to make us walk in the old and familiar paths.

There is much to indicate that before any true union can be effected, the process of church disintegration, which so many now welcome as progress, must go on further, and corporate unity more and more disappear. The Scriptures seem often to intimate this. If the Spirit be grieved, the bonds of spiritual cohesion become weak, the baptized fall apart, each man looks at his own and not at the things of others. Upon the sands of individualism no stable structure, political or religious, can be built. Out of the sea—society which has lost its solidity, and is dissolved into its personal units, and become a mass of restless, heaving waters—does the beast come up. (Rev. xiii. 1.) The Lord in His Epistle to Laodicea turns from its angel, the corporate head, and addresses Himself to its individual members: "If any man hear my voice," pointing to the want of church authority and unity (Rev. iii, 20).

With all respect for the sincerity and ability of those engaged in these attempts at union, I cannot expect from them any lasting results. Something will be gained if there is a theoretical recognition of the truth that only those "who walk in the Spirit" can "keep the unity of the Spirit;" and that organization, not disorganization, is the law of Christ's body.

I believe it would be a gain if all the non-episcopal bodies would recognize the true place and ministry of bishops, but such a recognition, to be of any real value, must rest on the faith that this ministry is of Divine appointment, and must permit it to do its proper work. I confess that I do not see any signs of this. So far from accepting a new ministry, most of these bodies are more inclined to make little account of those they have, and in general would regard a lay evangelist like Moody as better than ten bishops.

It is a fact we may not overlook that the great battle between truth and falsehood, righteousness and unrighteousness, good and evil, God and Satan, is to be fought out in the bosom of the Church itself. As is the light so is the darkness, as the Spirit of truth, so the spirit of error; and therefore, first of all, must the

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prince of this world be overcome in the circle of Christ's disciples, His chosen ones. Here is the place of the trial, and of the conflict, and of the victory. Here are the depths of Satan and the depths of God to be revealed. I cannot but think it a delusion that so many should turn away their attention from the Church itself, and fasten it upon the struggle between Christianity and heathenism, as if the spiritual condition of His children and their relation to one another, were a matter of indifference to God, provided only that they are zealous to to make converts from the heathen. The first and indispensable duty of the Church is to keep itself in the love of God, and it cannot do this unless it keep the unity of the Spirit in the bond of peace. It can wage no successful warfare without when torn in pieces by internal dissensions. If our present divisions are offensive to God, how much more must He be offended at their reproduction among our proselytes. No zeal for missions can be a substitute for brotherly love. It is little gain to march out with banners displayed to conquer the heathen, if the infidel creeps in and takes possession of our holy city. The Lord at the beginning of His ministry cleansed His Father's temple from its disorder and defilements, and so again at the end; perhaps a prophetic sign!

EXTRACTS FROM LETTERS.

From a Presbyterian elder in central New York:—

Although a stranger I trust you will pardon my familiarity in addressing you, for I feel a deep sympathy for you and in the work of reform in our Standards. Your books have afforded me the greatest satisfaction, and cannot but commend themselves to every candid mind, and if I rightly judge they will prove to be an important factor in the bringing about the desired result and advancing the glorious kingdom of our Lord and Master. I am sorry you had to sacrifice your standing in our Church in order that truth might abound, but who shall prevail against the Lord? Moreover, I rejoice that some are found who do not count the cost too dear to stand loyal to the

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truth. We remember "the greater the cross, the greater the crown" and put our trust in the Lord.

I shall endeavor to keep your books in circulation among my acquaintances, for I am confident of the comfort they have afforded me and desire my friends to share with me this joy. For a number of years I had been looking for light in this very direction, and to discover if possible the cause of so much unbelief. Who shall say that the fault does not lie at our very doors in our doctrine of the eternal damnation of the lost in hellfire forever? Previous to reading Drummond's work and your books I had endeavored to put my own ideas of life and death on paper, and so I was agreeably surprised that there was so much of harmony between them.

From a lady subscriber:—

I do not know enough to judge of the correctness of your exegesis, but I do know that the spirit of all your words is inspiring, suggestive and helpful, and yet more so is the example of your courageous action. It is one of the most cheering things that I know of in the Presbyterian Church. That is the Church in which I was brought up, though I am now in the church home of my own affections and convictions, and am an Episcopalian. I have none the less, however, of sincere sympathy and earnest interest in your movement. It cannot fail to do good.

Many of our readers will remember the case of the Rev. John W. White, of Milroy, Pa., who separated from the Presbytery of Huntingdon, a few years ago after being arraigned before that body for heresy. They will be doubtless interested in reading the following letter from him:—

My Dear Brother. I congratulate you on your stand for freedom and your release from bondage to the traditions of men. I have a fellow feeling for you, having myself passed through a similar experience a few years ago. We may err in our judgments and interpretations of the Word of God, but surely, not more grievously than our fathers did. What blind folly it is to try to bind men, in this free age, when the morning light is breaking, to hold and teach the traditions of the dark ages. From the little I have seen in the papers with regard to your views, I think it is very likely that we differ somewhat in our eschatology. And why not? One is our Master, even Christ. Our final account must be given to him and we must be left free to

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serve him according to the light he gives us. "All ye are brethren." We may confess, may entreat, may instruct if we can, and may witness to the grace of God, in a fraternal way; but we may lord it over others, never. The Church of Christ is founded upon this rock: "Thou art the Christ, the Son of the Living God." No other acknowledgement or confession of faith was demanded by the apostles for church membership or the work of the ministry (see 1st John iv. 1-3). What right have men now to demand more, to require others not only to receive Christ as Lord and Master; but to profess faith in the five points of Calvinism, in baptism by immersion, in Luther's doctrine of justification, in the orthodox doctrine of atonement or of hell, etc. While the spirit of Rome pervades the ministry, it must continue to divide the Church in the future, as it has done in the past, into hundreds of rival, jealous, warring sects, and justify the statement of Froude that "there is a great difference between the Christian religion and the religion of Christ." When will men learn that the truth does not need the testimony of men, that it is self-evincing to those who love it and seek it for its own sake, that it cannot be enforced by dogmatism or the infliction of penalties; and that the more men are left free to seek, to find and to follow the one Master, the sooner they will become one in him. The world would laugh to scorn any attempt to enforce by law, as the decree of some assembly, the truths of science. It will not much longer bear with force in maintaining religious beliefs. There is only one thing that saves it now from the opprobium it deserves, that is, the general belief that men have a right to organize a church, if they please, to propagate a particular belief and to say to others, if you do not believe as we do you are free to depart. Men have a right to form such a society; but, I deny their right to call such a society the church or to make within the church any such regulations—Christ alone is Master in his household. Again congratulating you, and praying that the Master may ever lead and bless you, I remain,

Yours fraternally,

JNO. W. WHITE.

A correspondent writes to us from California.

I have been very much interested in the report in the *N. Y., Evangelist* of May 3d, of the action of the Presbytery of West Jersey in your case. A long time ago I came to the full conviction that the doctrine of endless punishment as taught by our orthodox churches was an error. Instead of this change of belief leading me farther away from God and into the license

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and excesses of the carnal mind, as some claim must be the consequence of this negative belief, I have been drawn closer to Him in love and gratitude and confidence. I trust I have as great fear of offending Him, of grieving the Holy Spirit and lapsing into sinful enjoyments, and of a failure to grow in grace as at any time in my Christian life.

But the question which you seem to have solved of the doom of the finally impenitent was one that I had not yet found an answer to, although inclining to annihilation as the sinner's probable fate. It had not occurred to me that this might not be until after a suitable future probation. Your theory that the resurrection may afford opportunity for renewed trial although "in accordance with the harvest law that prevails in all God's realms of life—To every seed his own body" seems to be so entirely reasonable that I want to know more of your views and teachings which I suppose are embodied in your magazine. In order to this will you be kind enough to send me a copy with price so that I may become a subscriber.

We have been sometimes told that our view of future punishment tends to make people careless. We know of one case at least in which a reader has been awakened to new interest in the solemnity of the subject. Concerning this case a ministerial friend writes:

"I was greatly interested to know from one of your subscribers that the views of punishment, etc., presented in WORDS OF RECONCILIATION had been the means of kindling a *more* serious and even anxious attention to these subjects than she had before realized. The truth is that the old representations had proved so repulsive and dreadful as simply to work their own rejection.

"I enjoyed your resumé of the General Assembly, and sympathize with your view of what it leaves undone that ought to be done. One might almost conclude that God did not purpose to give the seekers after truth any leading at all through the agency of the General Assembly. And that body seems most indifferent to anything like growth in the apprehension of truth. Its ambition, like that of Princeton Seminary in theological matters, seems to extend beyond nothing more than (as Professor Patton calls it) 'keeping faith with the dead.' I almost wish that one could now and then come back to us from the dead to show us what is their *present* faith, and how much better worth the keeping it is than that which we are so careful to observe with all its imperfections."

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From a Presbyterian Minister:—

I do not think that you have needed any formal assurance to make you aware of my sympathy in your trials. You have my prayers for the all-sufficient grace of God to be with you. I do hope that you will not be compelled to suppress your testimony and your work for the promotion of greater freedom of investigation in the searching after the truth of God as contained in His word. I do not think your work is yet done, and I trust the Lord will enable you to carry it on effectively. I am glad that you emphasize what so many seem disposed to shut their eyes to—that your reasonings are only an endeavor to show *what the Lord reveals in His word*, and that no attempt has been made by your adversaries to *refute* your *scriptural* arguments.

I could not but notice in the article of the *Herald and Presbyter*, which you attribute to Dr. DeWitt, the two things in the first paragraph which do not seem to match—"no one who has read his magazine will deny that he has presented his opinions *with clearness*," and then, "*if we understand him*."

Your mention of the overture of the Presbytery of Nassau is the only one that I have seen of it. I saw no notice of it in the Assembly proceedings, though, of course, its only fate could be squelching. But it is a significant evidence that there is motion in the Church, at least, that such an overture could have passed even in a small Presbytery. It is an indication that if Brother Baker had been a member of *that* Presbytery, he would not have been invited out. And the Presbytery of West Jersey, in its majority decision, is not the Presbyterian Church, as a whole, though probably any Assemby that might be gathered would render a similar decision on such a question. But we may rest in the confidence of the final triumph of the truth, and that is what you desire, I know, whether it be with the establishing or overturning of your own views.

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WORDS OF RECONCILIATION.

VOL. IV.] SEPTEMBER, 1888. [NO. 9.

THE FUTURE OF THIS MAGAZINE.

We know not how many of our subscribers are strongly interested in the continuance of this magazine. But to such it is but fair that we should state that the burden of it seems too much for us to bear alone beyond the current year. Few persons know the trouble and expense involved in carrying on a work like this. Very few religious magazines pay: and where one, like this, is established in the interest of what most Christians regard as a novel, if not a dangerous, doctrine, it cannot expect to sustain itself. Indeed the work must be, as in this case, largely gratuitous. We have cheerfully contributed the labor and most of the funds required. But, cut off, as we are from the ordinary employments of a minister of the gospel, there is a limit to the sacrifices we are able to make to sustain this work. Under these circumstances we deem it right to state to our friends frankly the situation, in the hope that there are some among them who would esteem it a duty and a privilege to share with us in this burden. This they may do by interesting themselves to obtain subscribers, and so enlarge the circle of those who will give the work sympathy and support. Just now we have a letter in hand from an intelligent lady who, with her subscription, sends

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something to aid in the gratuitous distribution of the magazine. After expressing warm sympathy in the solitariness involved in withdrawal from the church in which we had so long served, it reads,—

"I am deeply grateful, as I doubt not many of your readers are, for the light shed upon a subject which hitherto has been enveloped in mystery and uncertainty. There has always been a discrepancy between the triumphant allusions to the resurrection in the Scriptures, and the undefined and obscure place it held in the preaching of our church, which was both painful and bewildering. That you have rescued this hidden gem from its obscurity, and set it before us as in the apostolic days—'the joyful hope of the future'—will be ample compensation for what you have endured in doing so. Most heartily I bid you Godspeed in your blessed mission."

We believe there are hundreds of such intelligent Presbyterians who are thirsting for the light and relief which the truth we have been setting forth is designed to give. We frequently hear of instances where it has been thus welcomed. Now cannot our friends do more than they have been doing to bring this Magazine to the attention of this class, and so aid in what we sincerely believe to be its "blessed mission."

But, beyond this, are there not some of our readers who can well serve the Master, and aid in this attempt to preach His full gospel of the resurrection by direct contributions toward its support? We should be ashamed to ask this on any personal grounds. There is no possible gain for ourselves in this work, and we desire no help from any one who does not believe that it would be a real service to Christ and to the church for whose perfection He ardently waits. But if there are those who would regard it as a

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service done unto Him, and in which He has need of them, we would most gladly receive their aid.

We hope, therefore, to soon hear from a number of our friends, if not in the way of aid, at least in the way of opinion and advice as to the desirability of going on with this Magazine, and what seems to them to be our duty in reference thereto. They will thus aid us to determine—what seems to us now uncertain—the will of God.

NEW INTERPRETATION.

It was stated in our last number that the Scripture proof for our doctrine is to be sought not so much in single passages as in a new principle of interpretation which so lights up all Scripture as to make the whole appear consistent with itself, and with the character of the God whom it reveals. That principle is so simple and so imbedded in the whole plan of redemption that it is a wonder anyone can deny it. It is this: that while God cannot interfere with the operation of His eternal law that death must be visited for sin, He has provided a way by which, through and beyond death, He may bring grace and succor to men by a resurrection from the dead. All His great promises of blessing to the human race, e. g. Gen. xii, 3, look forward to this recovery from death. There is no such thing therefore as a resurrection unto damnation, as the mistranslation of John v. 29 has long taught us. Damnation precedes resurrection. It may long delay it. But whenever it reaches a man it is a recovery. It cannot introduce a sinful man to eternal life—only to new conditions of trial

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for it, and these graded according to character. But resurrection can never be a curse. It is the opposite of death—the wages of sin.

Let us now take an instance from the Old Testament Scriptures and see how this principle applies. We shall select the 36th and 37th chapters of Ezekiel. We quote at length from these chapters, but request our readers to read them in full.

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her separations. Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols: and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they came unto the nations whither they went, they profaned my holy name; in that men said of them, these are the people of the Lord, and are gone forth out of his land. But I had pity for my holy name, which the house of Israel had profaned among the nations whither they went. Therefore say unto the house of Israel, thus saith the Lord God: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

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And I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

There follows in the next chapter the well-known vision of the valley of dry bones, with the following interpretation of it:

Son of man, these bones are the whole house of Israel, behold they say: Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, thus saith the Lord God: behold I will open your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land, and ye shall know that I, the Lord, have spoken it, and performed it, saith the Lord. . . . Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, neither shall they defile themselves any more, and I will cleanse them. . . . And I will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them, and I will be their God, and they shall be my people. And the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

Of this passage we must make our choice between these interpretations:

1. That which refers it to a future conversion of Israel and their incorporation with the Christian Church.

2. That which requires, besides their conversion, the regathering of the nation to their own land.

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3. Or, without deciding with what exactness the literal terms of the description must be taken, we may perceive here under the general features of a national restoration, a promise to rescue them from the deepest captivity to which they were consigned by reason of their sins, namely, captivity to death, and a restoration to God's favor beyond death, and in that better country toward which the faith of godly men, from Abraham down, was directed.

So far as we are concerned, the vital thing to be determined is, whether a subsequent conversion of a remote generation of Jews, or the rehabilitation of such a future generation in the land of Canaan, can satisfy the terms of the promise; or does it cover the case of the dead—even the unjust—as well as the living, and secure a blessing for all the past generations of Israel, as well as for that distant one who may be living on the earth at the coming of Christ?

It is sufficient objection that only a distant generation was in view to say that the promise, like all such prophetic utterances, was intended for the comfort of those to whom it was spoken. In this case the address is to "the whole house of Israel." It is distinctly said that the dry bones represent the whole (vs. 11): and by the whole is meant schismatic Ephraim as well as Judah. Some of the tribes were then lost to view. All should be included in God's regathering. Some seventy generations of Israel have lived and died since these words were spoken. Are these no part of the "whole house"? And was there no more comfort to the men of Ezekiel's day in this promise of cleansing and restoration than the hope that some far-distant generation of their descendants would be thus blessed? Do the words of God, then, which convey so much, mean so

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little? Is this after the style of His much more abounding grace? Granting that the nation is viewed as a separate entity, and that its continuity has been so preserved that the present race of Israelites represent the whole house, yet if this promise contains no blessing for the generation to whom it was spoken, and for its successors, then does God's word become diluted indeed. Of what avail to me, in bondage and wretchedness, would it be to assure me that some two thousand years hence my very remote descendants will be in a different plight? In this passage Jehovah is represented as magnifying His name by a gracious cleansing and restoration of His people, unworthy in themselves of such grace. The nations who were the instruments of His vengeance upon Israel were to witness their rescue. If the existing generation, who had defiled themselves with idols and profaned His name, and who had been scattered among the nations for their sins, were in no sense the subjects of this promise, then, pray, what do the words mean? We desire to make this issue sharp and clear, for upon it our whole system of interpretation depends. If only generations some thousands of years hence are referred to, then the promise dwindles to almost nothing to the men to whom it was spoken. It cannot be replied that the pious of that day would be benefitted by it and so its terms be satisfied: for it was directly made to the impious—the unclean idolaters who had been driven from the land. And the most of them had died in their captivity. But, if after the judgment of God for their sins had been visited upon them there, and after their long captivity in Sheol—the place of their deepest bondage—the mercy of God should visit them and raise them again to life with new opportunities

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of blessing, then these promises become plain, and the doctrine of the resurrection of the dead is seen to be not only the vital feature of the gospel, but necessary to the fulfillment of all Old Testament hopes and promises. And this, we maintain, is the very way which Jehovah points out here for their fulfillment. The people complain to Him, Death has defeated your purposes concerning Israel and robbed us of all the hopes excited by your promises. "Behold," they say, "our bones are dried up, and our hope is lost; we are clean cut off." The Lord replies by declaring Himself superior to death. "Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. * * * And I will put my Spirit in you and ye shall live." We have already shown how poor a result to this promise is secured by an interpretation which passes it along to far-distant generations. No wonder that, under such exegesis, all hope of a future life and of the resurrection is taken out of the Old Testament. But, given to the words their plain meaning, we see at once what St. Peter meant when he spoke at Pentecost of "the restitution of all things, of which God hath spoken by the mouth of all His holy prophets since the world began," and what St. Paul referred to as "the hope and resurrection of the dead" (Acts xxiii. 6), which should include even the unjust (xxiv. 15), and how Jesus Christ came to confirm the promises given unto the fathers—promises which covered the case of the Gentiles as well as the Jews (Rom. xv. 8–12); and we see how, when he asserts that "all Israel shall be saved" (xi. 26), we have no right to exclude the dead from the all. To do this is to

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wholly misconceive the mission of the Messiah and the most essential fact of His gospel—the resurrection from the dead.

That this is the true interpretation becomes further apparent when we consider how the individual Israelite always connected his hope of personal blessing with that of his people. It was only as the whole house of Israel was to be blessed through a Messiah that he hoped for personal salvation. This was implied in all their religious rites and training. This was the basis upon which the prophets always built their hopes. We have frequently shown how the law of the firstborn taught them the continuity of family life, of responsibility and blessing. Even if the promised salvation should be long delayed and reach a distant generation, yet the lifting up of that generation must finally reach and benefit the "whole house" of Israel. God's way is always through an elect class to reach and bless those who are non-elect.

This suggests a further principle which qualifies all His dealings—that priority and extent of blessing is according to character. There is a first resurrection. There are those who, like Paul, strive if by any means they may attain unto the resurrection from the dead. Saints are already "risen with Christ." They enter upon blessing while the rest of the dead live not (Rev. xx.) A sinful life here must be punished by captivity in death and hell, prolonged and intensified according to the degree of guilt. And resurrection is not eternal life except to the godly. All other men are restored to only such plane of life as they are fitted for, and on all lower planes of life than the eternal there must be conflict and discipline. This is the "resurrection of judgment."

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And some are so weighted with evil character as to find no forgiveness in the world to come. Such must sink back into a second death. But this does not conflict with the grace that has provided for all a resurrection from the dead. These old testament promises to sinful generations of men stand. They can only be fulfilled through their recovery from death—the wages of their sin. To deny that they mean this throws a cloud over the whole of Scripture. The bungling and divisive interpretations of sects all take their rise here,—in the failure to give resurrection its proper significance as God's great boon to the race under the curse of sin and death. This is the veil that now hides His grace and glory from the nations, and even from the church. It is denied that the redeeming office of Jesus Christ has any relation to the dead, except they be of the elect. We have shown that in this notable passage the sinful dead of Israel are not only included; they are the very ones to whom it applies. The same is true of Hosea xiii., and of this whole class of prophecies, and until men see this the gospel of Jesus Christ will never be understood, nor the Church's place and calling under it, nor the issue of this great problem of the human race.

We ask then each of our readers to carefully read these two chapters, to see whether by any honest interpretation the sinful generation to whom these promises were made, long since dead, and the dead of Israel who went before and come after, can possibly be excluded from "the whole house" which is to be blessed. If they cannot, then the modern denial of the gospel that the redemption which is in Christ Jesus contains no hope for the unjust dead is exposed.

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RETRIBUTION.

Men say at once, however, if this be true what becomes of all the Bible teaches about punishment for sin, about the fixed laws of character, and why should men be now concerned for their personal salvation? But the promises we have been considering occur in connection with repeated declarations of the inexorable punishment of sin. Was not Israel to suffer "wrath upon them to the uttermost" for their sins? Surely their whole history and the unchanging Word of God leaves no doubt of this. Moreover we have seen that the final punishment of their sin was long captivity in Sheol—the land of silence and darkness, and as the New Testament puts it, of torment (Luke xvi), and of a possible destruction of both body and soul. The antediluvian sinners are spoken of as "spirits in prison" by St. Peter, nearly three thousand years after their day of perdition. Can it be a light thing to be cast into hell, to go into the long outer darkness, or even to sink away into the land of forgetfulness, outcast from the light and life of God's presence? How absurd then to say that there is no motive left in this doctrine for urgency in the matter of personal salvation! Remember God did not promise to restore Israel until after His judgments upon them had been satisfied, and His vengeance executed. If one's eyes are open to observe the punishments that sin brings even in this life, he will find more than motive enough to be cleansed from it. And when we are further told that the torments of sin pursue the wicked beyond the grave, and that the horrors of dissolution await him there, and the gloom of a long night in the prison of hell, and that the more hei-

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nous his sin the worse and the more protracted his punishment, until he has paid the uttermost farthing, surely there is little encouragement to go on in sin that grace may abound. Men do not reason in this way in other matters. If I have a friend who is tempted to be a defaulter, I would not refrain from warning him against the sin because I knew that after ten years in prison, he would be liberated and have a chance to begin life anew. I would seek to save him from the threatened misery and degradation of character. Why should the fact that hell must some day give up its captives make any man think lightly of its punishment, or of the sin that requires it, or of the salvation from it now put within his reach? Moreover the hell must abide so long as the sin abides. And the deliverance can only be up to the level of capacity for a better life. Recollect that recovery from death is not eternal life. That must yet be won. And the new life must be burdened or stripped for the race for this crown of life according to the eternal law of life that embodiment must be expressive of character.

AN IMPORTANT QUESTION.

In the last number reference was made to a recent article by the Rev. S. J. Andrews, which sets forth the position of the "Catholic Apostolic Church" in the matter of Church unity, and takes the ground that it can never be realized without a restoration of the ministries of apostles and prophets as first bestowed upon the Church, and now withdrawn because of her unbelief. By this we under-

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stand that a class of men must arise in the Church so manifestly called of God, and endowed by His Spirit with such plenitude of gifts—including those that we denominate supernatural—that the Church shall conform to their decisions in respect to the matters which now divide her, and submit to their authority as infallible throughout her bounds.

This question is manifestly connected with another of great importance. It relates to the predicted triumph of the kingdom of God, and to the mode of its accomplishment. Is that kingdom to be looked for simply as a development, and as the result of existing agencies; or are there divine hidden forces in reserve and to be brought into activity at the period of its consummation?

It is not, indeed, to be assumed that these methods are exclusive, one of the other. Science recognizes that there has been use for both development and catastrophe in the progress of nature. And so the slow and silent working of spiritual forces may not only consist with, but may require, sudden outbreaks and transformations. What we regard as supernatural interruptions and interferences with the course of things—such as the miracles of Scripture—may be but a manifestation of hidden forces brought into play at some consummating period made ripe for their operation. We are far from being familiar with all the incubating forces that have wrought these wondrous results that meet our eyes either in the realm of nature or of man. The tendency of modern thought is to explain everything by evolution, and to eliminate the supernatural element from Christianity as not of its essence. Even the record of the resurrection of Jesus is thus treated, and we see men professedly seeking to build up a structure of Christianity after

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removing this corner-stone. All this is of the very essence of Antichrist.

We are not of those, therefore, who pooh-pooh at once the great idea which sought for itself expression some fifty years ago in the formation of the Catholic Apostolic—sometimes called Irvingite-Church. The attempt may have been premature. There may have been extravagances connected with it. About all this we do not feel qualified at this distance of time and place to judge. But for any man to say that such extraordinary spiritual manifestations and guidance is now impossible, and the expectation of it absurd, is to virtually throw overboard the whole argument for anything supernatural in the Christian system, and to lay the foundation for the supreme denial of Antichrist—that Christ is not risen from the dead.

That there has always been in the church an expectation of signs and wonders in the closing days of this dispensation is well-known. That this anticipation is warranted by Scripture cannot be disputed. We go further, and affirm that the changes there foretold as to come over the face of society and upon the earth are of such a character that something more than the slow process of development must bring them about. They require such an intervention of divine power as is uniformly spoken of in Scripture, and described to us under the general terms of "the appearing and kingdom of Jesus Christ." That kingdom once came nigh to men and made its presence felt by "signs and wonders." The blind were made to see; the deaf to hear; the dead were raised. All manner of sicknesses, even leprosies and palsies, were healed. Multitudes were thus relieved and blessed. The hungry were miraculously fed,

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and even the winds and the seas obeyed the Christ. And this marvelous life was fitly crowned by a resurrection from the dead, which was the introduction of this divine Man to a far wider dominion over the forces that rule in the system of nature and in the sphere of human souls. And so His disciples, after His enthronement, went on with this wonderful work of spreading the kingdom of God, with its plenitude of blessings for both the bodies and souls of men.

Now, we say, the age of miracles is past. Christianity, for eighteen centuries has ceased to rely upon these special supernatural aids to its progress. Its conquests have been spiritual, its wonders wrought in the transformation of human souls.

But it is worth while to inquire whether this kingdom of God, which began with blessing to the bodies as well as the souls of men, was intended to be thus restricted to one side of man's nature. Was it not to embrace and ultimately to tranform his body also? If it was not, what is the meaning of the Christian doctrine of the resurrection? And what the meaning of those glowing prophecies in both the Old and the New Scriptures of an earth redeemed from sin and death, from sickness and pain, in which there is no more curse, for the tabernacle of God has come down to men? We say, therefore, instead of the Church abandoning all hope of a return of supernatural gifts as a part of her endowment, they are the very things pledged to her, and which she is to ardently desire. She is the ordained channel of this saving health of God to men. These are the "greater works" she is yet to do. The early miracles were but the first drops of a future plentiful shower. This

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earth is yet to witness the beneficent action of a triumphant Church, filled with the energy of God, and made the channel of His saving grace and bounty to all mankind; yea, to even that portion of it held fast in the prison-house of death. We shall some day have not only apostles and prophets, but even our old men and young men and maidens baptized and enthused with the Spirit of the ascended Christ (Acts ii. 17–20). The Church will have not only supernatural guidance, but be filled with divine power of healing and blessing the nations. The evils of human society have their roots largely in physical causes. The only adequate remedy must be one that can track these evils to their sources, even though they be entrenched in the system of nature, and be due to the ongoing of its forces. A Christ above nature, through a resurrection out of its death to eternal life, is the corner-stone of our faith. A church called to share with Him in His dominion over this natural system is the temple built on this corner-stone. Not to expect that the Lord shall come to dwell in His temple, is to be deceived by Antichrist. Not only are we to look for a revival of miracles in the last days; we are to pray for it and to earnestly ask why the Church is yet counted an unfit receptacle for this grace and power. One chief hindrance we will find to be her lack of unity, and, worse than this, her lack of ardent desire for it. When she is fairly ready for it, we may not doubt that He who ascended on high that He might fill all things, will endow His Church with all needful gifts and ministries, and make her the channel to the world of a salvation that shall go to the bottom of its great disorder, and cast out its prince from this fair heritage which he has so long corrupted and despoiled.

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FOREIGN MISSIONS.

An old friend has written, reproaching us for our use of the phrase "ill success in winning the heathen," and for the apathy toward modern missions implied in the fact that we teach that the church must first be perfected before the world can be won for Christ. It is more than hinted also that the "gospel of the resurrection" in holding out a hope for the dead must needs make one thus apathetic. To this we reply.

1. We rejoice in all that God has done, even by means of a mutilated gospel, in heathen lands. And yet the results have been such as to fully justify our use of the term "ill-success." A paragraph has been going the rounds of the religious press in which it is stated that there are 100,000,000 more of Pagans and Mahomedans in the world to-day than when this era of modern missions began. We first saw it in *The Christian* of London, in the report of a missionary address made by the Secretary to the committee who managed the late International Missionary Conference, and who was largely instrumental in that gathering. We are glad to believe that the progress of Christianity cannot be measured by numbers, but the fact referred to justifies our use of the term complained of.

2. The criticism implies that the condition of the church at home is a matter of less importance than the preaching of the gospel abroad. But our Lord did not so estimate it when He prayed that they all might be one *in order that the world may believe.* Nine-tenths of the New Testament is occupied with truth that relates to the perfection of the church. If she is God's instrument for the salvation of the

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world, surely the perfection of the instrument cannot be of secondary importance. We believe that the prime cause of her apathy in missionary labors, and of her divisions in prosecuting them, by reason of which her success is so hindered and the heathen bewildered, is that she does not understand the gospel with which she has been put in trust, nor her own relation to the divine plan of the world. Hence we believe that just now the truest missionary labor is that which expends itself in teaching the church the true hope of her calling, and in urging her, as the depositary of God's grace toward a perishing world, to come into that unity that shall make her a fit channel of His salvation.

3. To this end we have accepted it as our mission to seek to open the eyes of our brethren in the church to the full meaning of the gospel. She has been carrying to the heathen a gospel which is yet no gospel. Instead of being glad tidings of great joy it has been a message of despair. Her gospel has been stripped of all hope for the dead. The foundation stone in this divine scheme of redemption—the resurrection of the dead—has been displaced; and the office of our Lord Jesus Christ as the Judge of the dead as well as of the living has been shorn of every grace and invested only with terror. A paragraph on another page of this number shows how the sensitive heathen mind, even after conversion, is affected by such a gospel which denies that God has any wonders to show to the dead. The wonder is that modern missions, with their cruel distortion of the character of God, and their pall of horror and despair thrown over the fate of the countless generations of mankind who have died in ignorance and sin, have made any converts. Were it not that these dark features of their

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message have been concealed and overtopped by the emphasis put upon the truth that God is Love, the converts would hardly be worth reckoning. But God honors His truth, even in such distorted forms. We hold, therefore, that no more important service to the church and to mankind, especially the heathen, can possibly be rendered than to bring out from God's Word the true gospel of hope which it contains, and which gives the resurrection of Jesus Christ its true place as the morning-star of a day of hope which was to arise even upon the regions of the dead. The character of the God we summon men to worship—His plan of redemption, the purpose of love treasured in His heart toward all mankind, the place and calling of the church under it, the true glory of Him who is both Son of God and Son of man will never be understood, until the gospel of the resurrection shall be restored to its true place as the very gospel of the grace of God, in the faith of which men are to be saved, the church called out and sanctified, and His ways made known upon earth, His saving health among all nations.

A NEW PRESBYTERIAN CREED.

A committee of the Presbyterian Church of England, of which Dr. Oswald Dykes of London is the convener, has been engaged for three years in drawing up a creed for that church. The object has been to provide a standard which should be more concise and also free from some of the harsh and objectionable features of the Westminster Confession. It is now prepared for final adoption. The

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only thing specially noteworthy in this new attempt to formulate the Christian faith is in the way it passes over some of the hard points. We give below the articles relating to Eschatology.

XX.—OF THE SECOND ADVENT.

We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Saviour as the blessed hope of His Church, for which we ought always to wait in sober watchfulness and diligence, that we may be found ready at His coming.

XXI.—OF THE RESURRECTION.

We believe that the souls of the righteous enter at death upon a state of rest and felicity at home with the Lord; and we look for the resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, when the bodies of all who have fallen asleep in Christ, as well as of the faithful who are then alive, shall be fashioned anew and conformed to the body of His glory.

XXII.—OF THE LAST JUDGMENT.

We believe that God will judge the world in righteousness by Jesus Christ, before Whom all men must appear, Who shall separate the righteous from the wicked, make manifest the secrets of the heart, and render to every man according to the deeds which he hath done in the body, whether good or evil, when the wicked shall go away into eternal punishment, but the righteous into eternal life.

XXIII.—OF THE LIFE EVERLASTING.

Finally, we believe in and desire the life everlasting when the redeemed shall receive their inheritance of glory in the kingdom of their Father, and be made fully blessed in the presence and service of God, Whom they shall see and enjoy for ever and ever. Amen.

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Article XX. decides nothing positively between the pre- and post-millenial theories.

Article XXI. does not state whether or not the resurrection of both classes is simultaneous, and is silent as to the effect of this change of condition upon the wicked. It omits also any reference to their condition before resurrection, confining itself to the statement that the righteous are in a state of rest and felicity. Room is thus made, as was the case in the creed recently framed by the Congregationalists in this country, for those who hold that before the final judgment multitudes of heathen, and others who die out of this life unsaved, may have an opportunity of knowing and believing on Christ.

Article XXII., however, seems to shut off this hope by declaring that the last judgment must be in all cases according to the deeds done in the body. It is strange how the traditional view of 2d Cor. v. 10 seems to dominate the minds of the most learned men when they come to the consideration of the last things. The text reads, "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body according to what he hath done, whether good or bad." Concerning it, it may be said (1) that the "we" of the passage refers to Christians. The whole context relates specially to their future. (2) As the italic word "done" is not in the Greek, it is at least an open question whether, as able commentators allege, the reference is not to the fact that the resurrection body of the Christian will be graded in glory according to previous character. We shall all receive in body according to what we have done. By simply leaving out the italic words from the common English version, the force and apt-

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ness of this rendering of the passage will appear. And this view of it accords with the current thought of the chapter, and is in harmony with the universal law of life, that its embodiment must always be expressive of character.

While therefore this creed is vague enough as not to exclude those who cling to the larger hope, it is too inexplicit to afford any good ground for it, or to satisfy the earnest minds in the Presbyterian communion who are seeking for something definite in regard to these most momentous issues, and some sure ground upon which they can hold with firm grasp to the truth that the eternal God whom they worship as sovereign is unchanging love. Never will the Christian mind in that church, or in any orthodox church, find rest on this subject until it recognizes and builds its creed upon the now hidden principle that there is a redemptive power in resurrection which reaches, in the way of blessing, even the unjust, and secures to all men that opportunity for eternal life through the knowledge of God and of Jesus Christ His Son which is denied to so many here. The church at large seems blind to any true knowledge of the office of Jesus Christ as raised up of God to be Lord of the *dead* as well as of the living. And as to the relation which "the church of the first-born," now being gathered out from the world, holds to His great plan of grace, all we have to say is that the church of to-day needs to wake up to an entirely new interpretation of the oft-quoted phrase, "The gates of hell shall not prevail against it." She has been called out for the very purpose of taking part with Christ—the Liberator from this prison-house of death. And the gates of that dark realm at her approach must yield, and the captives in those dark domin-

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ions be set free, "every man in his own order." It is not conflict with the powers of darkness in this world which that phrase brings to view. It relates to the future triumphant overthrow by Christ and His church of the barriers behind which death holds its myriad captives. These gates of hell must go down before us and death and hell must give up their dead. It is only when we learn to see that this deliverance is a blessing secured to all the families of the earth through the chosen seed, and not a curse, that we shall be prepared to construct a creed that shall rightly adjust the two sides of the divine dealing in judgment and redemption, and truly testify of God's ways to men.

THE TWO TREES.

An elder of a Presbyterian church in central New York has sent us a long article under the above title. As an argument for conditional immortality it has intrinsic merit, but it is too long for insertion on our limited pages. It is valuable also as showing how some thoughtful and conscientious men in that church have been exercised over the matters we have been urging upon its attention. It was written as the result of a careful examination of the Scriptures for light, and it is especially interesting to us because the writer's conclusions are in some respects similar to those we arrived at by the same process. He holds with us that, while man is possessed of an immortal spirit of life, his own personal being is not necessarily immortal, and that the death-penalty for his sin is a destruction more truly real and literal than is implied in endless existence in misery.

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But this death he conceives of as not annihilation, but as a destruction *qua homo.*

Commenting upon the narrative of Adam's creation and fall he says,—

What is the nature of man thus formed and endowed with the principle of life? Is he of necessity immortal and therefore eternal, or only so in part and conditionally? If conditionally, then life must be conditioned on obedience to the command of God to eat only of the good fruit, including the tree of life. As Adam failed under these conditions, we find ourselves under the sentence of death.

To eat of the tree of the knowledge of good and evil was death. For God said, "In the day that thou eatest thereof thou shalt surely die." If in the constituent parts of man's being there is a principle of life which is without beginning and without end, that principle must be eternal.

Whatever has a beginning must have an end. God is without beginning, therefore he is without end. Life existing as man had a beginning: therefore it has an end; but the principle of life in man, as emanating from God, is from everlasting to everlasting. Therefore all mortals may become immortal because they have the principle of immortality abiding in them. But that life of man which had a beginning, on account of disobedience, stands condemned under the sentence of death. Adam was driven out from the presence of the Lord and strictly guarded from the tree of life lest he eat and live forever. Thus God wisely guarded him from such an act, which, doubtless, would have resulted in the perpetuity of sinful life eternally through fallen man.

From the following plain passages we may learn something of the consequences or penalties of partaking of the forbidden fruit;

Gen. 2: "In the day that thou eatest thereof thou shalt surely die." Ezek. xviii. 4: "The soul that sinneth it shall die." Rom. vi. 23: "The wages of sin is death." Matt. x. 28: "Fear him which is able to destroy both soul and body in hell."

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Ezek. xxxiii. 11: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die." Now, in the light of these sayings, what may I ask, is this death that God would have us escape? It cannot be a death which destroys the body only, for none escape that save a few translated ones. No; he speaks to us of a spiritual death, that destroys the soul also, but from which we may now escape if we willingly accept Him who hath so lovingly died in our stead.

To know what death is, we must first consider what life is. If in the creation of man there is life, then evidently in his death there is the cessation of life. If in creation there is a beginning, so in destruction there is an end. Therefore there must be an end of that which is destroyed.

God not only hath power to create, but he hath power also to destroy. Our Lord said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Of the distress, pain and anguish of this death as portrayed in the Scripture, I care not to speak, only so far as to set forth the falsity of the idea conscientiously held by some, namely, that all who die unregenerate not only keep right on sinning forever, but will inevitably suffer at the hands of a loving Father prolonged agonies of remorse, anguish, misery and torments of hell-fire throughout eternity. I fail to find such teaching in the Bible. How can such a state of existence be death? The true idea of death is lost sight of in such punishment.

The soul may be much longer in the process of dying than the body. But it cannot live on forever in sin. Who can imagine any possible good to grow out of such a state of endless sinning and suffering?

Do we not often kill our domestic animals to end their sufferings? A human sovereign who would prolong the life of a doomed criminal for purposes of torture would be execrated.

Is man more merciful than God? But the sinner must be punished and in that punishment suffer the penalty of the law

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which is death; that is, be destroyed or perish, and so end his existence as a man. This death is not necessarily annihilation. But the man no longer exists as such.

As to the nature and effect of resurrection out of this death, the writer does not touch these points, and so leaves the problem but half solved. It is gratifying to know that since his studies upon this subject some two years ago, he expresses himself as having obtained light from what we have written concerning the redemptive character of resurrection. As we have often stated, the doctrine of conditional immortality gives but an unsatisfactory explanation of this mystery unless it be held in connection with the hope of the resurrection of the dead. We need constantly to remember Jehovah's emphatic words in the Song of Moses (Deut. xxxii. 39). "I kill, and I make alive; I wound, and I heal."

NOTES ON CURRENT TOPICS.

THE NEW THEOLOGY IN THE ANTIPODES.—*The Independent* of August 9th contains a noteworthy article under the above title from the Rev. B. B. Warfield, D.D., Professor of Theology at Princeton. We wish we had room to transfer it to these pages. It is an account of what Dr. Warfield describes as the "outbreak of the New Theology" in the Presbyterian Church in Southern New Zealand. In this Church there is a Theological College at Dunedin, in which the Rev. Wm. Salmond, D.D., has for many years served as principal Professor. Dr. Salmond was bred in the Scotch United Presbyterian Church, and is, we are told, a man of high gifts and acquirements. "The confidence and support of the ministry of his adopted home were given to him, and have been continued up to the present time." Recently he has been transferred to a Professorship in a secular

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university. Scarcely was he well seated there before he startled the Church by the publication of a pamphlet under the title of *The Reign of Grace*, in which he becomes the advocate of the teachings of the New Theology in their extremest form.

"We advocate nothing more," he says, "than an extension of the time during which the mercy of God endures for repentant sinners." By this he means, however, not only to deny that death ends probation, but to affirm that to all alike the mercy of God is persistently extended during this life and the next. He perceives that this is virtual universalism; and although he will not dogmatically affirm "that all men will be restored to God," he claims the right to exercise "eternal hope," and admits that his theory allows "no kind of answer," "if any one soul were lost." The love of God being equal to all men, to all of whom alike he is Father, he cannot but follow (so he argues) every man with proposals of mercy, until the fullness of time comes to each and he embraces the offer. A metaphysical possibility may be admitted that men may persistently refuse; and this allows for a hypothetical hell, which accordingly the Scriptures proclaim. But we may cherish the hope that this necessary hypothesis may not be realized as ultimate fact; and for himself Dr. Salmond cannot believe that even in the possible case that one will persistently refuse God's mercy, God will uphold him in existence for no reason but to inflict torture on him through endless ages, but must think that "in this issue such souls will be banished out of God's universe and cease to be."

As we may well suppose, this pamphlet aroused a great clamor in the community. The secular journals have taken up the matter, and several leading pastors have issued their pamphlets in reply. The Presbytery of Dunedin was forced to take up the matter, with what result is not yet known.

We are interested specially however, in Dr. Warfield's comments upon the affair. He says:

"This outbreak of the New Theology at the ends of the earth brings once more sharply before us the fact which was already evident, that the New Theology of to-day is simply a judgment of history on that New Theology of a generation ago, whose legitimate child it is. The candor with which Dr. Salmond has written, leads him to affirm the essential affiliation as strongly from his side as we should affirm it from ours. If men insist on affirming, he tells us, and tells us truly, 'without qualification, the universal Fatherhood of God, and his equal love to all

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men, that Christ died for all men and every separate man [in the same sense], and that God unequivocally wills that all men should be saved,' then they must learn to understand that they 'cannot bring this same way of thinking into harmony with the ways of God in Providence, and the facts of human life, if death puts an absolute limit to the possibility of salvation.' 'Let us go back if we will,' he justly advises, 'to the stern attitude of those who pointed to these things [God's unequal dealing with men] as proof of God's eternal decree of præterition; but if not, let us not shrink from the inevitable inference that here we see but a part of the ways of God with men, and that the message of mercy must needs resound in both worlds.' The dilemma is well drawn. The New Theology of to-day is simply the New Theology of the past, brought to its legitimate conclusion by the unfeeling logic of history. As such it is God's scourge to drive us back to the old theology of his Word, which has been most fully formulated in what has been sometimes facetiously called 'seventeenth century Calvinism,' but between which and a naturalistic universalism there is no safe or stable standing place. If the teachers of the Church of Otago learn this lesson, Dr. Salmond will not have written in vain."

What is most remarkable here is Dr. Warfield's confession that there is no middle ground between the stern Calvinism of the 17th century, with its doctrine of limited atonement and reprobation of the non-elect, and downright universalism. He virtually tells us that the whole modern conception of the universal fatherhood of God must be given up, or we must all go over to universalism. Be it so then; we are very sure that the Christian church of to-day will never take this backward step. But with a true doctrine of election, such as St. James teaches when he tells us that "Of His own will begat He us with the word of His truth that we might be a kind of first-fruits of His creatures," and with a right conception of the purpose of God in redeeming all men to a future life through resurrection, we may avoid on the one hand Dr. Salmond's "crass universalism" and on the other Dr. Warfield's harsh Calvinistic mask with which he would hide from us the face of our Father God. From lack of knowing that God's choice of a first-fruits implies that there must be later fruits, and that the church of the first-born from the dead has its mission of recovery to the

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rest of the dead, and that God's provision to make alive through a second man all who died in the first secures to all their gracious opportunity, Dr. Salmond is driven to indulge his eternal hope without much warrant of Scripture, and Dr. Warfield is driven to deny it because he thinks that the horizon line which Calvin drew measures the full boundaries of the ways of God. There *is* an universal ransom, but it is a ransom from the grasp of death, bringing opportunity to all to be saved from sin, whose wages are death. But there is no reason to suppose that any man will, in any world, be forced to choose life against his will, or that none will choose the wages of death.

This doctrine of a death-penalty in hell before resurrection, and of this rescue from death as necessarily a ransom and a boon, enables us to hold fast to all that Scripture teaches about hell, as not an hypothetical, but a real punishment, and at the same time reveals to us a Father who, without setting aside His unchangeable law, that men must reap what they sow, cannot allow even death to defeat His gracious purpose to lift up out of the mire of sin all of His children, who will lay hold of His great salvation.

Creed Tests.—The Rev. J. M. Ludlow, D.D., in the July number of the *Homiletic Review*, asks this significant question, "Are not our évangelical churches injured in respect to both membership and ministers by the retention of the doctrinal standard of past generations?"

In answering it, while he argues with apparent candor, that the injury is not so great as some suppose, he at the same time shows his evident sympathy with the position of the denomination known as "Christians" upon this subject, whose progress into "the foremost rank of American churches in respect to numbers" he attributes to the liberty of conscience they give to their ministry and members.

For our own part, we are convinced that, while there are confessed dangers attendant upon freedom, there is far greater danger in the suppression of such liberty as must exist where the Spirit

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of the Lord is, and that it is far better to trust Him to keep His people from errors and excesses, and to guide them into unity, than it is to seek to fence them in against these evils, and to force them into unity by an elaborate creed-system.

CONDITIONAL IMMORTALITY.—We have reason to believe that an increasing number of the clergy of all denominations are coming to the conviction that endless being belongs only to God, and that man becomes possessed of this unspeakable dignity, only as he receives power to become the son of God. Upon picking up recently a small book of sermons by the Rev. R. H. McKim, D.D., a well-known Episcopal clergyman of New York, upon eternal punishment, we find that he takes refuge from the enormities of the old doctrine in this view that the eternal punishment is eternal *destruction.* The July number of the *Presbyterian Review,* gives a short review of a similar series of sermons by another clergyman of that church, the Rev. Cameron Mann, of Kansas City, who takes this view. We have personal knowledge of quite a number of Presbyterian ministers who hold the same view, but privately, lest they should be put out of the synagogue. The scientific view of man's origin is much more in harmony with this view. And certainly there is no ground in Scripture for the belief that man, out of Christ, is endowed with endless life. Many persons fail to distinguish between "life after death" and "eternal life." When they speak of man as "immortal" they merely mean that death of the body does not make an end of him—that his soul survives. This no one can dispute. But this is a very different thing from the assertion that the soul can never be destroyed (Matt. x. 28). Nothing seems to be more true in reason, in science, and to Scripture, than that any form of life which is out of harmony with the universal life must either be reformed or come to an end. And here again a distinction—which the advocates of this doctrine have overlooked—must be made between that spirit of life from God which lives in man, and which is immortal, and a man's continued possession of it in separate personality as an

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eternal temple for God's indwelling. This spirit may return to God, its source. It can never die, but the being it animated may be left to vanish away. The *man* as to body and soul may be thus destroyed, albeit the spirit within him be indestructible. Somewhere here lies the meeting ground between the current theory of the native immortality of man, and the evident teaching of Scripture that only those who receive Christ receive eternal life. With the modification thus suggested we are at one with that growing class, which embraces many of the most thoughtful theologians in this country and abroad, that no such issue as a realm of lost souls sustained in endless life and suffering is conceivable. We have differed from this school however concerning the nature and purpose of the promised resurrection of the unjust. We believe that this provision secures that no man shall suffer this final penalty of extinction until after recovery to a new stage of being, and that this recovery is for the gracious purpose of bringing to the knowledge of the truth, in order that they may be saved, the multitudes who have never been put to a full moral testing under the gospel of Christ.

A HINDU CHRISTIAN'S CREED.—Pundita Ramabai, who visited Boston, and who has more recently been with Miss Willard at Evanston, Illinois, and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered: "I belong to the universal church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Saviour, are a sufficiently elaborate creed. This Hindu woman said much more as to the one only church, and that all who acknow-

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ledge Jesus as their Saviour are members of that church. She spoke in glowing language of her parents, saying: If any one wishes to say my father, so eager to learn of God, and my mother so tender and sweet, have gone to hell because no Christian ever reached them with the glad tidings of Christ, I have only to tell you, Never say so in my presence, for I will not hear it."

JOHN WARD, PREACHER.—Anyone familiar with current fiction will have observed the tendency among novelists to deal with the great religious questions of to-day. And more than any other the question of retribution is most frequently handled. It is observable too with what uniformity they accept restitutionism as the true solution of this mystery. It is surprising how widely this doctrine is being inculcated in popular literature. Both poets and novelists teach it. And these are the writers who have access to the popular mind, and who are doing more than theologians to shape its opinions. One of the most recent books of this class is "John Ward—Preacher." A Presbyterian minister, who is sincerely convinced that the old Calvanistic formulas present the truth of God upon this matter, and that the belief of them is essential to salvation, marries a young lady trained in a Episcopal rectory, where very different views of Christianity prevail. The book describes the sore trials this conscientious minister, who loves his wife sincerely, passes, because of her rejection of his severe doctrines, and her counter influence in the parish. The great defect of the book, is that, while the author is strongly sympathetic with her rejection of the doctrine of eternal punishment, it supplies no better basis for this rejection than one of sentiment. The author is incapable of discussing the subject on either its broad ethical or Scriptural grounds; and therefore she should not have attempted it.

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WORDS OF RECONCILIATION.

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JEREMIAH XXX—XXXIII.

In the last number we selected a passage from Ezekiel, by which to try this new principle of interpretation, namely, that Jehovah's promises to His people—sent down into sheol for their sins—look forward to their recovery from this captivity, and to their future blessing through a resurrection from the dead. We now ask our readers to examine carefully the three chapters of Jeremiah above specified, and to submit them to the test of this interpretation. As the whole passage is too long to quote we select what may be called a fair sample of its contents.

Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, Thus saith the Lord that doeth it, that formeth it to establish it; the Lord is His name: Call unto me, and I will answer thee, and will show thee great things and difficult, which thou knowest not. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounts and against the sword: they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in my anger and in my fury, and for all whose wickedness I have hid my face from this city.

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Behold I will bring it healing and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have rebelled against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And this city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it. Thus saith the Lord: Yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the Lord of hosts, for the Lord is good, for his mercy endureth forever; and of them that bring sacrifices of thanksgiving into the house of the Lord. For I will cause the captivity of the land to return as at the first, saith the Lord. Ch. xxxiii, 1–12.

Whether we regard the burden of these chapters to be the future regathering of Israel to the land of their fathers, or that wider renovation so often spoken of in Old and New Testament prophecy as the new heavens and earth, of which better country the land of Canaan was the type, in either case we are compelled to locate their fulfilment beyond death and after resurrection. For, as in the similar case cited from Ezekiel, the terms of the promise require us to believe that not only the just men of some far-distant generations, but the sinful men of that generation were to partake of its benefits. For who were those to be restored and blessed? They were the unbelieving, rebel-

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lious people of that day (xxxii, 30–35), who, for their own sins and the sins of their fathers (18–20), had been driven into captivity, the larger portion perishing by the sword, the famine and pestilence, (xxxii, 36, xxxiii, 5). These were to be cleansed from their sins (xxxi, 31–37.) The house of Israel was to share with the house of Judah in this restoration, (xxxiii, 14.) He would shew Himself in it "the God of all the families of Israel," of Ephraim and Samaria, (xxxi, 1–12). And that the captivity from which they were to be rescued, whatever of earthly and temporal bondage might be included in it, was the ultimate captivity of death (sheol) is proved both from the nature of the case and from the expressions used concerning it. The song which Jeremiah here puts into the mouth of these ransomed ones (xxxiii, 11) was first sung when David first brought up the ark to Jerusalem (1 Chron. xvi), and again at the dedication of the temple. How could God be mindful of his covenant; the word which he commanded to a thousand generations (vs. 15), if the generations of the dead were not included in it? It was because He had engaged Himself to take up the cause of these erring dead, that this song, as afterwards sung in the temple service, returns at each stanza to the glad refrain, "For His mercy endureth forever"—that is, through all the age. This insured that He would some day plead the cause of Israel's captive dead, after he had recompensed their iniquity (xxxii, 18, 19.)

That the dead are included here is proved by the specific mention of the agents of death, the sword the famine and the pestilence, who had destroyed His people (xxxii, 24, 36.) The houses of the city were filled with the dead

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bodies of men, whom the Lord had slain for their wickedness in his anger and fury (xxxiii, 5.) But these dead of Israel were a part of the whole house for whom Jehovah's mercy was stored up until the end of the age. This is the comfort comveyed in Ch. xxxi, 15–18. There Rahel's voice is heard in bitter weeping for her children. She refuses to be comforted. Every reader will remember St. Matthew's application of this passage to the dead infants of Bethlehem. The Lord's promise is,

"Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the Lord, and thy children shall come again to their own border."

This then is the deep and ultimate significance of the oft-repeated promise of these chapters, "For I will cause their captivity to return and will have mercy on them." Mercy to their remote descendants will not at all fulfill the whole terms of the promise. The rescue of a pious remnant out of each generation will not suffice: for it was these *sinful* men who were to be cleansed and renewed and restored. If anyone asks why, if resurrection from the dead be the ultimate deliverance contemplated, it was not more clearly stated, we can only say it has pleased God, for reasons known to Himself, from the first to so hide the mysteries of His grace in his Word that only the spiritual mind shall discern them. The worldly mind in our day, seated sometimes in theological chairs, denies that there is any plain testimony to resurrection and a future life in the Old Testament. And it is hardly to be wondered at, when we consider with what general consent "the hope of the

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dead" has been crowded out in our day, not only from the Old Testament, but from the gospel of Christ. But when once the light of this hope dawns upon the mind, all these Old Testament pages glow with it. And so in this passage from Jeremiah, although resurrection is not directly mentioned, yet even the babe in Christ should be able to see that promises of this character to such subjects cannot be fulfilled except in this way of future recovery from death. This is the rescue from "the land of the enemy," which is in view. When this is seen the meaning of numerous hints and suggestions in the passage becomes at once apparent. When Jeremiah lays before God in supplication the insuperable difficulties of the case (xxxii, 16–25)—a people first set in the land by God's great power, and confirmed in it by His oath, and then driven out of it for disobedience and given over to the sword, to famine and pestilence—, the Lord's reply is, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" (xxxii, 27) He sends out His proclamation to all the nations and the isles afar off: "He that scattered Israel will gather him, and keep him, as a shepherd his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he" (xxxi, 10, 11.) He reminds the prophet that the things He was now revealing were "great and mighty things which thou knowest not." He declares that the covenant by which He had engaged to do them was as fixed as the ordinances of day and night, of sun and moon and stars (xxxi, 35; xxxiii, 20–22.) Blind indeed, must he be, who cannot perceive the gleam of a great triumph over death breaking into light along all these pages. To deny this "hope of the dead," is to throw away

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the key to the Old Testament; it is to mutilate and to reject the gospel of the Kingdom of God.

We entreat our readers, therefore, to read carefully, and with prayer for light, these chapters in order to see whether they do not cover the case of Israel's sinful dead. If they do, they establish the main points for which we have all along been contending, namely, that God's judgments upon the unjust fall in this life and after death in a long captivity in sheol where they receive of His hand double for all their sins; but that in His great mercy they share in the ransom given for all men, and are, each in his own time and order, released from their bondage through resurrection from the dead. If God deals in this way with the sinners of Israel, He must deal so with all men. "Is He the God of the Jews only and not of the Gentiles also?" Prophecies concerning the Gentiles contain the germs of these same promises (e. g. Ezek. xvi, 43–53.) Any creed, therefore, which makes the resurrection of the unjust to be only a prelude to retribution, falls into a great mistake. Its framers at this point "know not the Scriptures neither the power of God." If men confront us with what they claim to be distinct statements in the New Testament of resurrection to everlasting punishment, we reply that the New Testament bases itself on the old. It claims nothing else than that the Messiah had come "to perform the mercy promised unto the fathers" (Luke i, 70–71.) We are obliged, therefore, to subordinate all its words about future retribution to the requirements of God's everlasting covenant in obedience to which Christ came. Rightly understood they all fall in with it and confirm it. The resurrection of Jesus Christ was its seal and pledge.

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That covenant contains this "hope of the dead"—yea, of the sinful dead—not as something incidental, but as fundamental and vital. The church, therefore, needs to open its eyes anew to the meaning of the gospel which first proclaimed Jesus risen as the judge of the quick and the dead. If there is no hope for the dead in His judgment of them, then is all such prophecy as we have been considering made void. If the resurrection of judgment, which he tells us the Father hath given Him to effect because He is the Son of man (Jno. v, 25–30), be only a resurrection unto damnation, then, indeed, His great triumph over death is to all these generations of the past an unspeakable disaster. But, thank God, we are not shut up to any such dishonoring view of His redeeming work. He is, indeed, appointed to judge the world in *righteousness*. And the dead must pass in review before Him on this basis. His redemption of them to another life does not exempt them from the operation of the eternal law that without holiness no man shall see the Lord. Hence there will be a large class to whom resurrection will bring a life that must still be kept under judgment. We have often affirmed this harvest law by which the fields of death are to be reaped. Saints only are raised in the glory of the eternal life and long before the rest of mankind. In the case of all others embodiment must be according to character. And every one knows under what durance men may be kept through the body. They may be set free to soar into life eternal or be so loaded down that they will not escape a second death. There is ample room for the greatest variety in the judgments of God which are always true and righteous altogether. But we shall go wrong if we shall conceive of

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this resurrection of judgment as ever a curse. Death and hell have not been forced to give up their dead by man's Redeemer for any such purpose. All such Old Testament passages as we have been studying show that there is blessing for the dead in this redemption. And although in this age to come there will be those who will choose the ways of sin and go down to a second death, yet they will no longer be able to throw the blame of their guilt upon an evil ancestry; "But every one shall die for his own iniquity" (xxxi, 29, 30). Indeed a prime object of this provision of another life is to relieve mankind from the primal curse, so that by patient continuance in well doing they may seek for glory, honor and immortality. And so the restoration of these multitudes who died in their sins, as is here said of Israel, will be all in the line of blessing, as these glowing chapters most plainly teach.

IS IT A WORKABLE DOCTRINE?

It has been the mission of this magazine to urge upon the church the neglected truth that the hope of the resurrection of the dead, both of the just and of the unjust, is an essential part of the gospel. Both Catholic and Reformed theology have grossly misconceived this prime provision in the redemption of the world by Christ Jesus—that all who died in Adam are to be made alive in Christ. While the Westminster Confession, for example, perverts the resurrection of all but the elect into a means of doubling up and sealing their endless damnation, the

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Scriptures uniformly connect future blessing for even the sinful generations of mankind with this event. So manifest is this to anyone who begins the study of this subject at the right end—the Old Testament—that the judgment from the leading chair of Presbyterian theology, as given in Dr. Warfield's review of our book, upon the leading principle of our contention—the redemptive character of resurrection—is that it is correct. (See August number, p. 245.) And yet the church of to-day, if it admit the truth of it in words, is unwilling to give it any place in the preaching of the gospel, or as a working element in her plans and efforts for the salvation of the world. It would be weakening her hold upon sinful men—as she conceives—to admit to them that even a remote resurrection would bring any improvement in their condition, or any kind of blessing. Thus she conceals from them the true nature of death as the penalty of sin, and the true nature of resurrection as a gracious provision of God, upon the exhaustion of this death-penalty, to restore to the human race, already condemned to death, an opportunity for eternal life relieved from the primal curse which passed upon all men.

Now without insisting that it is not for us to decide whether any alleged truth of God is expedient—we are only to ask, Is it true?—we propose to take up this issue and to show that this doctrine is not only true, but workable. We believe that a divided church, and her consequent failure to complete her mission, are largely due to her blind refusal of it. We shall therefore consider the effect of this doctrine (1) upon the church, and (2) upon the world.

I. It is the only doctrine that maintains the true ground upon which the church is to be separate from the world.

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The current doctrine that death is the end of all hope for the unjust, tends on the one hand to make of the church, either a Babylon, or on the other, to divide it into narrow sects. If the redemptive power of God is limited to this life and to this present sphere, then manifestly the great effort of the church should be to gather men of every sort, and as many as possible, within her fold. Outside this ark of God flows the eternal fire. Hence the zeal of Jesuit missionaries in baptizing pagans. The Roman Catholic Church opens its doors to whole communities upon the simple condition of submission to its initial rite. And Protestant Churches vie with each other in efforts to gather in the masses with but small regard to the severe and searching terms of Jesus, "Verily I say unto you, whosoever of you forsaketh not all that he hath, he cannot be my disciple." The result is that the Spirit of prophecy in the New Testament is compelled to look upon the great organized states and communities of modern Christendom as Babylon. This term specially defines that mixed condition of things in which the church is in union with the world—her temples thronged with worshippers who have a name to live and who are yet dead—and in which the Christian call to self-abandonment is neutralized by the trappings and emoluments with which these systems are able to reward their faithful servants. Or, on the other hand, where earnest men have perceived the hollowness and the danger of this indiscrimate embrace of the world within the church, and have gone out from it, the pressure of this old doctrine of eternal torment for the unsaved masses has driven them within the hard lines of a bigoted puritanism in which their human sympathies wither under

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the scorching glare of a narrow view of the sovereignty of God.

But the Scripture doctrine we are now advocating would save the church from both these perils. By revealing to her that God's purposes of grace toward lost man are not bounded by this present age, but reach over into the ages to come, she avoids the temptation to bring the world, at any cost, within her lines, as if this were its only opportunity of being blessed. At the same time her true relation to these purposes of blessing is made plain. She can fulfill them only as she realizes that her calling is to be holy. She must, for the salvation of the world, of which she is the chosen instrument, both in this and in the future ages, be separate from it, as Christ her Lord was pure. The New Testament idea of the church is that of an elect body called out from the world in order to the salvation of the world. If all the world must be now won or forever lost, the temptation is to become all things to all men in the sinful way to which we have referred. If, on the other hand, our successes here are only the first-fruits of a future harvest, if we are a royal priesthood chosen to show forth the glory of His grace in the ages to come, and to take part in those administrations of power and blessing, by which He shall subdue all things to Himself, our concern that we be fitted for this high honor must take precedence even of our zeal for the present salvation of men; for this last result will be most effectively secured by means of the former. What the church now needs far beyond quantity in membership is quality. This quality must always be defective until Christians recognize that the salvation of men, both here and hereafter, can only be accomplished as

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she comes into fellowship with Christ in His self-denial and sufferings, "being made conformable unto His death, if by any means she may attain unto the resurrection from among the dead." (Phil. iii. 11, 12.) She needs to come to a juster sense of what it is to be "baptized for the dead." (1 Cor. xv. 29, 30.) She is "the church of the first-born," called into the place of sacrifice and service for the redemption of the later born. The doctrine we have been teaching, by giving her proper understanding of her calling, will secure her rescue and salvation from the bewitchments of Babylon, by which she has been ensnared. It is the truth she needs in order to that self-surrender and separation, which shall not only bring her into true unity, but prepare her to receive those full endowments of spiritual energy and blessing, of which Pentecost was an earnest, and which will be poured out upon her in the last days. The salvation of the world awaits this preparation of the church to be the instrument of it. And in order to this she must come to regard herself as not only the chosen seed in which all the families of the earth, both dead and living, are to be blessed, but also to recognize that this blessing can come only as she consents to die with Christ unto sin and the world in order that she may live and reign with Him for the world's redemption.

But not only the peril of Babylon, but of Phariseeism, is thus escaped. A chosen people will always become exclusive and unsympathetic unless it perceives that the purpose of its choice does not terminate upon itself. Judaism ran thus into Phariseeism. Calvinism has similarly fostered a harsh, unsympathetic piety because it was compelled to view the whole of humanity outside of the elect as under

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a hopeless ban. Unitarianism has always excelled it in humanitarian and philanthropic enterprise. If Calvinism has grown more humane in these later times, it is because it is less sincerely believed. But our doctrine of an elect people views them as chosen to minister God's bounty to ever widening circles of their fellowmen. It views men as so far partakers in the common salvation, as to be redeemed from death, and as therefore made capable of eternal life. All humanity acquires thus a fresh sacredness in our eyes. And efforts for its present amelioration and rescue from sin become not only our necessary training into the life of Christ and preparation for our future mission; they prepare our fellowmen who fall short now of entering into the life of Christ for more favorable conditions for entrance upon it in the life to come. For we see that they are to have a resurrection which shall sort them into just and unjust, and start them on that plane of being which accords with their deeds done (See March number, vol. iv., pages 70–78.)

Our doctrine, therefore, gives proper place to character, to the value of good works even in those who are not yet created anew in Christ Jesus unto good works; and it sets forth the danger and loss of those who sow to the flesh and who must therefore reap corruption. While, therefore, the Church under this teaching must shut out from her holy fellowship those who will not submit to her Lord's terms of discipleship, she does not shut out the outside mass from her loving care. She views them all as children of the common Father, having a place in His loving counsels, as under His training for a life to come, and as therefore the proper subjects for her instruction and sympathy and care. A pharisaic and bigoted bearing toward this great mass of

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sinning and suffering humanity becomes impossible when one learns to regard the whole as included in the scope of God's great plan by which Christ gave himself a ransom from death for all, to be testified in due time (1 Tim., ii. 6.)

II. As to the effect of this doctrine upon the world: We have to say first that it must, when understood, arrest and satisfy that growing class of intelligent persons, brought up under the influence of Christianity, who are being repelled from it into agnosticism and other forms of infidelity. The demand of reason, of science, and of enlightened Christian sentiment is for a God who changes not, who is impartial, whose righteousness is inexorable and yet whose compassions fail not. His ways in the whole kingdom of Nature in bringing life out of death are in the line of improvement and progress. And if, as Christianity testifies, He has provided to renew the lives of men who go down to death under the law of sin, it must show some better reason for this resurrection than the perpetuation of their life in endless misery. The doctrine of redemptive resurrection is in harmony with all God's working in the hidden realms of life. It points out the way by which men may now so come into harmony with the life of God as to escape death and enter at once into eternal life. But it shows also that, even where the recovered life has not escaped its evil heritage, and the law of embodiment according to deeds done must still keep it in bondage and under judgment, its recovery is still a blessing—an opportunity—and not a curse and a doom. It shows no violent break in the principles of God's dealings from age to age, but that in His ways both of judgment and of redemption, He is the same yesterday, to-day, and forever.

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2. But while it kindles a light of hope that not even the darkness of death and hell can quench, it holds fast firmly to God's unchanging law that the wages of sin is death, and that no man either in this world, or in any world, can escape this penalty except as he dies unto and out of the life of sin. It shows that the ways of sin lead to hell even in this life, and that an immediate hell yawns beneath the feet of evildoers beyond the grave, in which both soul and body may be destroyed. It shows also how evil character must still keep men in fetters; for if resurrection be not unto a life set free to rise unto the life eternal, it must tie down the life still upon the plane of judgment and of exclusion from the light of God's presence, where it may again go out in the darkness of a second death. This reasonable and unchanging law of punishment is much more likely to commend itself unto every man's conscience in the sight of God, and to convince him that his only escape from it is through submission to the Lord Jesus Christ who was manifested to take away our sins, and so to save our lives from destruction.

3. It thus keeps before men the Scripture truth that immortality is not something which every man possesses by right of nature, but that eternal life is God's gift to those who receive Christ, and so receive power to become His sons (John i. 12). The grace of resurrection extends this privilege, indeed, to multitudes hereafter to whom it is now denied: "For how can they believe on Him of whom they have not heard?" There will be, therefore, later born sons in this family of God of which the Church is now the first born. But the entrance into eternal life can never be by any other than the one straight and narrow way. To have

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this life one must have the Son of God (1 John, v. 12); and apart from Him all the shoots on God's great tree of life must be finally cast into the fire and burned. The Bible tells us of God's great grace in providing for man a resurrection out of this present death that has come upon the race; but we hear of no second resurrection out of the second death. This doctrine, therefore, maintains the true distinction between that universal salvation from death which is the purchase of the ransom for all, with its universal opportunity, and the crown of eternal life which only those attain who "believe on His name unto life everlasting."

4. This doctrine leaves us free to make just use of the current language of Scripture in warning men against being cast into hell, and of the danger of the eternal fire. For it shows that unless men now escape this peril by laying hold of Christ they must sink into this destruction. In placing this pit of woe and this loss of the soul in its true place—before resurrection—we show men that there is a definite hell dug by sin beneath their feet from which the need of rescue is immediate and urgent. The doctrine thus differs from universalism with its washed-out distinction between damnation and salvation. It differs also from the Andover speculation about continued probation in hades before final judgment. The Scripture knows of no such probation there. Sheol—the realm of death—is the place of *penalty*, not of delayed sentence and further trial. The only door of hope out of it is through resurrection. We therefore preserve unimpaired the Scripture warnings against the sinner's impending doom, and its urgent motives to fly at once to the hope set before us in the Gospel.

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Moreover, in showing that sin makes hell, and that it must dig even a deeper pit beyond the resurrection for those who still cling to it, we emphasize the necessity of being saved from sin as the only way of life. We are thus left free to use all the warnings and invitations of the gospel without concealing any of its blessed hopes. And this is just the way the Apostles used them. For their preaching is notably free from any of the threatenings of an eternal torment in hell, such as orthodoxy has deemed it necessary to hold up as the dark background from which to present the Gospel. Either it or the Apostles have misconceived the words of Jesus upon this matter. For our part we believe that no more terrifying weapons, and no sharper sword of the Spirit, can be used in Gospel preaching than the Apostles used. And we search in vain either their sermons or their epistles to find an instance in which they appealed to men from this stand-point of danger of an eternal torment in hell.[1]

We conclude, then, that this doctrine, while it would sift the Church and confine it to those who are truly baptized into Christ, would yet provide room in its outer courts for that large class brought under the influence of Christian truth and training, and who are only properly candidates for eternal life—not yet possessors of it—and who, if they fail of it here, may yet now be brought so far under this influence that their recovery to the future life shall be on that plane along which they shall go into (*eis*) life eternal. And scope is left also for the exercise of the largest charity

[1] Consult upon this point "Retribution in Apostolic Preaching," vol. II., No. 8, of this Magazine, or chap. viii., Part II. of *Fire of God's Anger.*

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and benevolence toward the ignorant and suffering masses of men outside. For in this way not only is the Church, and all who follow in her train, to be schooled in that attruism which is of the essence of the divine life, but these poor and wretched and sinning ones are to be helped up on to higher levels of humanity in the assurance that such gain will not be lost in their reinvestment with the life to come. Our doctrine of the resurrection of both the just and unjust provides for all such discrimination. Any advance now in the direction of righteous living is seen to be a step toward a better resurrection. The resurrection of the just is seen to be something different from that of the elect church. These "saints in Christ Jesus" are already "risen with Him," and are not in view in the general resurrection, brought to view in John v. 28, 29; nor are they among the judged ones of Matt. xxv. 31–46. The "just" and "righteous" there mentioned are the men of good life and benevolent spirit among "all nations," including the heathen, who have never known the name of Christ. There is, therefore, the amplest room and the highest motive for Christians to engage in every good work that can lift their fellow men into better life, inasmuch as we have the assurance—which the old doctrine denies to us—that no such effort is lost even upon those whom she cannot receive within her pale. While, as relates to the heathen, we have not only this motive, but the higher one, of preaching a gospel which shall gather out from among them that company of the elect which must be made complete from all nations before all the ends of the earth shall see the salvation of God.

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IRENÆUS.

We have been interested of late in looking through the writings of Irenæus, one of the most noted early Fathers, who flourished toward the close of the second century. We find that his knowledge of the Gospel of the resurrection is far in advance of what prevails in the church in our day. And yet it does not attain to the full limit of the truth. As an instance of his views on this point we refer to p. 529 (Oxford Ed.). His Scripture texts are evidently quoted or freely paraphrased from the Septuagint.

But Esaias himself hath distinctly declared that such joy shall be in the resurrection of the just, thus speaking: *The dead shall rise again, and they who are in the graves shall arise, and they who are in the earth shall rejoice. For the dew which is of thee is health unto them.* This same Ezekiel also saith, *And behold I will open your graves and bring you out of your graves; in the time when I shall bring my people from the graves, I will both put my Spirit in you, and ye shall live, and I will place you upon your own land, and ye shall know that I am the Lord.* And again the same speaketh thus: *Thus saith the Lord, I will gather Israel from all nations where they are scattered, and I will be sanctified in them in the sight of the children of the heathen; and they shall dwell in their own land which I have given to my servant Jacob and they shall dwell on the same in hope, when I shall have executed judgment on all who have dishonored them, on those who are around them, and they shall know that I am the Lord their God, and the God of their fathers.*

Now, we showed a little before that the church is the seed of Abraham, and therefore, that we might know how that in the New Testament, following the Old, there shall be one who shall gather out of all nations such as shall be saved, raising from the stones children unto Abraham, Jeremiah saith, *Behold the the days come, saith the Lord, that they shall say no more. The Lord*

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liveth, who brought the children of Israel from the north and from every region whither they had been driven; He shall restore them unto their own land which He gave unto their fathers. He shall heal the bruise of His people, and heal the grief of their wound. But the grief is of that wound whereby man disobedient in Adam was smitten at first; that is, death, which God shall heal, raising us from the dead, and restoring us to the father's inheritance.

There is much more of the same sort. This citation is interesting as showing how uniformly the early fathers explained the Old Testament prophecies in the light of the resurrection of the dead. Irenæus, indeed, makes a slip in confounding the church with the Jews,—applying these promises to the resurrection of the church as the true seed of Abraham. In our last number we showed conclusively that the passage from Ezekiel, which he quotes, covers the case of the sinful dead of Israel as well as the righteous. Many in our day fail to distinguish between the true seed of Abraham, the godly remnant of Israel and the elect church from the Gentiles which Paul declares to be of the seed (Gal. iii, 29), and the "all nations" to whom this seed was to bring blessing. It is of first importance to a right understanding of Scripture that this distinction should be carefully made. Even in Abraham's family, and in the people descended from him, there was this distinction between the true seed, the spiritual family, and the earthly.

Esau was rejected and in Isaac was his seed called. But Jacob prophesied of a lower blessing for Esau. So Ishmael was cast out as the son of a bondwoman who could not inherit with the son of the free. He was a type of the Jerusalem in bondage, the carnal nation of Israel. But

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there was a lower grade of blessing even for Ishmael. So the spiritual seed of Abraham, to which the church belongs, have their peculiar mission and blessing. They are heirs of the world—joint heirs with Christ. But the very purpose of the calling of this seed from the first was, that in them all the families of the earth should be blessed. That is then but a narrow view of this great plan of blessing which confines its sure mercies to the chosen seed. This is the radical mistake of Calvinism. And, as we saw from our last month's examination of Ezekiel 36th, and 37th, and from our study of Jeremiah in this number, any view of Old Testament prophecy which excludes the sinful dead of Israel or of mankind from the blessings of the promised restoration cannot stand for a moment in this court of Scripture. They are necessarily, and by the very terms of these promises, a part of "all the families of the earth" to whom the seed of faith is to be the seed of blessing. And until the church sees this she will never know the true "hope of her calling and the riches of the glory of her inheritance," nor will the world understand and receive the gospel as glad tidings of great joy to all people.

Other expressions however by Irenaeus show that he had glimpses at least of this larger purpose of God in the resurrection of the dead. On page 286 he gives this summary of Isaiah's teaching on this subject:

Esaias saith, *And the holy Lord of Israel remembered his dead who had slept in the land of burial; and went down to them to preach the good tidings of the Salvation which is of Him, that He might save them.* And this same thing the prophet Amos saith also: *Himself will turn and have mercy upon us; He will do away our iniquities, and cast our sins into the depth of the sea.*

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Again, on page 293, referring to Rom. v. 19, he says:

Because as by the obedience of one man sin had entrance, and by sin death prevailed; so also by the obedience of one man should righteousness be brought in, and bear the fruit of life to those men who were long ago dead.

He evidently believed too that the resurrection of the just spoken of in the New Testament was something larger than of that select class whom St. Paul constantly designates as "saints in Christ Jesus," already "risen with Him." It would include those of every age and nation who were in the main just.

For Christ came not on their account only, who believed on Him in the times of Tiberius Cæsar, neither did the Father make provision for those men alone who now exist; but for all men altogether who from the beginning, because of their excellency in their generation, have both feared and loved God, and whose manner of life was just and pious among their neighbors, and who desired to see Christ and to hear His voice. Wherefore all such He will raise from their sleep before the rest in His second coming, and will awaken both them, and the rest who shall be judged, and will give them a part in His kingdom (page 378).

These just, however, he views, as we have done, as not raised at once into the glory of the eternal life. He speaks of them as "growing by their sight of the Lord, and by Him to be accustomed to comprehend the glory of the Father" (page 533).

"And as man he truly riseth, so likewise will he truly rehearse incorruption, and will be increased and flourish in the times of the kingdom, that he may be made capable of the glory of the Father" (536).

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He speaks also of various degrees of happiness upon which these raised ones shall enter, as they are prepared for it.

Now when this fashion of temporal things has passed away, and man is made young again, and hath become ripe for incorruption, so as never more to be susceptible of decay from age, there shall be the new Heaven and the new Earth: in them, being new, shall man abide always new and in communion with God. And, as the elders say, then also both those who are deemed meet for the heavenly abode shall depart thither, and others shall enjoy the deliciousness of Paradise, and others possess the brightness of the city; for in every place shall the Saviour be seen, according as they who see Him shall be worthy. For all things belong to God, who bestoweth on all their proper habitation, according as each one is or shall be worthy. *In my Father's house are mang mansions.*

That such is the order and arrangement of the saved, we are told by Elders, disciples of the Apostles; and that by the aforesaid degrees they advance, and first by the Spirit ascend unto the Son, then by the Son unto the Father; the Son in process of time yielding up His work to the Father. (Page 537.)

There are some other points upon which we quote this ancient witness. Irenæus seems to take the view which we have taken, that there can be no endless life in a creature unreconciled to God. We quote from page 200:

But life is not of ourselves, nor of our own nature; but is given according to the grace of God. Wherefore he who shall have preserved the gift of God, and been thankful to the Giver, shall receive also length of days forever and ever. But whoso shall have cast it away, and become unthankful to his Maker, even because he was made, and will not recognize Him that bestoweth it, that man deprives himself of perseverance forever. * * * And they who, in the short temporal life, have proved ungrateful to Him who gave it, will justly fail to receive from Him length of days forever and ever.

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We could no otherwise receive incorruption and immortality but by being united to Incorruption and Immortality. (P. 282.)

This we believe; only in adjusting this truth to the doctrine that all men have been redeemed to another life beyond the grave, we must locate the final decision of this question of life or death there, except in the case of those whose opportunity to choose life here was so decisive that their rejection of it hardens them into unpardonable sin.

He believes also in the tripartite nature of man.

For if one take away the substance of the flesh, i. e., of God's formation, and consider barely the spirit alone, that which results is no longer the spiritual man, but a spirit of man, or the Spirit of God. But when this spirit, mingled with the soul, is united to that which God formed, then, by the effusion of the Spirit, the spiritual and perfect man is made; and this is he who was made after the perfect image and likeness of God. If, on the other hand, the spirit is wanting to the soul, such an one is truly an animal man, and as being left carnal, will be imperfect. For neither is the formation of the flesh by itself a perfect man, but it is the body of man and a part of man; even as the soul for its part is not the man, itself by itself, but it is the soul of man and a part of man; nor is the spirit the man, for it is called spirit and not man; but the blending and union of all these make out the perfect man. (Page 461).

Moreover our Lord hath taught very fully in the narrative of the rich man and Lazarus, that souls, besides their continuance after death without passing from body to body, keep likewise the very same bodily form in which they were moulded; and that they remember the deeds which they have done here, and from which they have ceased.

When we add to this the thought that the righteous man's soul is saved through the crisis of death, while that

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of the wicked may, after bodily dissolution, be destroyed in hell (Matt. x. 28), we see how the resurrection of judgment must differ greatly from that of life (Jno. v. 29). The good man's "self" is preserved, while the being of the sinner may be stripped and marred and despoiled of its rich treasures before its entrance upon the world to come. Resurrection is a blessing to all, but how great a blessing and how rich in opportunities must be determined by the deeds done in this life.

We have only space to add a passage or two in proof of the fact that the gifts of miracles and prophecy were not confined to the apostles' day, but were claimed as a part of the abiding heritage of the Church.

We hear brethren in the Church, and those not a few, who have prophetic gifts, and speak by the Spirit in all kinds of tongues, and bring to light the secrets of men as expediency may require, and expound the mysteries of God; such as the Apostle calls also spiritual men. (Page 460.)

Wherefore also in His name those who are truly His disciples, having received the grace from Him, fulfil the same for the benefit of the rest of men, according as each of them have received the gift from Him. For some cast out devils really and truly, so that often those same persons who are purged of the evil spirits, become believers and are in the Church. Others, again, have foreknowledge of things future, and visions, and prophetic sayings; and others heal the sick by the imposition of hands, and restore them whole. And before now, as we have said, dead persons have been raised, and have abode with us a good number of years. And what shall I say? There is no numbering of the gifts, which in all the world the Church hath received from God, and in the name of Jesus Christ crucified, exercises daily for the benefit of the nations, neither deceiving any, nor stripping them of their money. For as she hath freely received of God, so also she freely ministers.

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THE BONDAGE OF THE CREATURE.

There is an aspect of redemption which many Christians overlook, and which is important to a right understanding of the Gospel of the resurrection. That Gospel is the glad tidings to the human race that the life of man, which in this world has been so weighted with evil as to sink into the mire of sin and death, is to be delivered from this bondage to corruption through resurrection. There are numerous passages of Scripture in which this present world or cosmos is viewed as a hostile kingdom which is to be reckoned with for this long and degrading captivity of its highest creature—man. It harbors those hostile forces which Scripture designates by such titles as "Prince of the Power of the Air," "Rulers of the World-Darkness," "The Enemy," which have power over the bodies and souls of men, and to whose malign energy not only diseased cravings of the mind but diseases of the body are due. The power of death is ascribed to the arch adversary, the devil. In an important sense, therefore, these enemies share in the responsibility for human wickedness. And they have been radically dealt with in the redemption of the race effected by the Son of Man. He was manifested to destroy the works of the devil, and "him that hath the power of death" (Heb. ii. 14). The redemption of the human race would be therefore incomplete were not all mankind to be rescued from the evil conditions under which they have been brought into this present system of the world. They are *by nature* children of wrath (Eph. ii. 3). It is often affirmed that this downward drag is effectually resisted in the case of every man by

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the Spirit of God striving in all, and that on the platform of this present world all have a fair chance for eternal life. But the facts do not bear out the assertion. How many of the vast and varied multitudes of the race succeed in this conflict, and by patient continuance in well doing win life eternal? What sort of a chance is that in which almost everybody fails? And Scripture teaches that but few enter along this way into life. "There is none righteous, no, not one." Indeed, if eternal life consists, as Jesus declares (John xvii. 3), in the knowledge of God and of Jesus Christ whom He has sent, then how can there be a trial for eternal life where Christ is not known? Therefore He gave Himself a ransom for all in order that, set free from the evil conditions of their life in this present world, men may have the opportunity to know Him in the world to come. This is not their second probation. They never had a first. They were born into this world under condemnation. Only those who are here tested under the gospel of Christ may be said to be now under probation for eternal life. The emancipation then of the human race from under the yoke of this system is to be through death and resurrection. And this deliverance is connected with that of the system itself (Rom. viii. 19–23). The enemies who have defiled this heritage of creation, and debased its appointed heir, must be dealt with and cast out. "Now is the judgment of this world, now shall the prince of this world be cast out" (Jno. xii. 31). We see thus why Jesus immediately adds, "And I, if I be lifted up from the earth, will draw all men unto me."

The casting out of the prince of this world would be the deliverance of those held captive by him. The prison

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doors of death were to be opened for all. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. On the platform of the life to come they will be free to serve God and to choose life. The freedom of the will, about which men now harp so much, will only then be fully realized. Most men are not now free to choose the right. They are born slaves—slaves to natural appetites and natural laws, which drag them all the other way. This reckoning of God with man's natural enemies would fall short of its object unless man himself were lifted on to this high vantage ground above them. An incomplete and unworthy result would be this redemption of creation from the bondage of creation, with the vast mass of men—God's highest creatures—left crushed in the mire of hell. Therefore He has provided to deliver them by raising them from the dead. Indeed, the redemption of the creature is in order to provide them a proper platform on which to work out their destiny. Their failure now, under these adverse conditions, has moved God's pity to redeem them to better conditions. If they fail under these, their failure must be final. But salvation attained now, when such a battle is required and such yielding up of self on God's altar, will be a far grander thing than salvation in the world to come. The Church of the first born whose names are written in heaven—these are to be God's kings and priests through all the ages. Courage, then, Christian, for this wrestling with principalities and powers! We are passing through the very forms of trial which shall fit us to reign with Christ. In some form we too must bear the burden of the world's evil and feel the stress of conflict with the power of darkness, in

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order that through victory over the world we may take part with Christ in the world's deliverance. This discipline of life through which we are daily passing has a wondrous meaning for us, if our eyes were only opened to perceive it. Under this our Father's training, we should learn to rejoice in the Lord always, and in everything to give thanks, casting all our care upon Him, for He careth for us.

NOTES ON CURRENT TOPICS.

IS THIS SO? In Ingersoll's latest article in the *North American Review* upon the "Divided Household of Faith" occurs this sentence: "If the bible be true most of the children of men are to suffer external pain; every form of vice and immorality is to be perpetuated and made eternal." This, as every one knows, is the infidel's staple reason for rejecting the Bible. As Ingersoll reads it, this is the plain teaching of the Book. So the majority of professing Christians have understood it. But, is it so? Any one who penetrates beneath the surface of the Bible will see that it is not. For, in the first place, the uniform teaching of that book is that the soul that sinneth, it shall *die*. It does not affirm that the death of the body is the end of sinful man, but it nowhere predicates endless life or existence of any class of men except such as receive this gift through Christ. Somewhere, sometime, all created life that is discordant and irreclaimable must come to an end; for there is no eternal life but life in God. Why should Ingersoll, or any man, give to the Bible words, "death," "perish," "destruction," etc., any other meaning than the one which is common to all lexicons and languages? Granting that the death it speaks of in many places is spiritual, yet the very ground of this use of the term, and the very point of the teaching, is that spiritual death must work the destruction of the being in whom it abides.

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2. It is manifest that Ingersoll knows nothing about the gospel of the resurrection which it is a prime purpose of the Bible to reveal. Nor is this to be wondered at, since the Christian atmosphere in which he had his early training and the atmosphere of the church at large is all clouded upon this subject. That grand provision of God to recover for mankind—beyond the death brought upon it by sin—another life with better opportunities to escape its bondage and penalty, is made no account of: or still worse, it is distorted into an arrangement by which the sinner's existence is to be renewed and perpetuated in torment forever. The Old Testament is replete with this promise of future blessings to the sinful generations of men—both Jew and Gentile—who, under the just judgment of God, went down to sheol for their sins. (Read from this point of view Ezekiel xxxvi–vii. xvi. 53–63; Jeremiah xxxiii, xlviii. 47, xlix. 6, 39; Hosea xiii. etc.)

The gospel of the resurrection teaches that, although a sinful life here must, in and after death, reap in full measure the wages of its sin, yet God's gracious purpose to seek and to save lost men, is not defeated by death. He has been ransomed to another life. Other stages and economies of redemption lie beyond this present world. Until the results of these have been summed up, what right has Ingersoll or any other man to say that "if the Bible be true, most of the children of men are to suffer eternal pain?" Let him drink deeper into the meaning of that blessed book, and he will see how vain and wicked are his false estimates of it.

Nor need we be surprised that such a man should be thus blind to its heavenly wisdom. There is a deep reason why God has so framed that Book as to conceal from the wise and prudent of this world that which He reveals unto babes. Only a little flock in any age has understood it. Even the twelve disciples, after Jesus had gone in and out among them for three years, needed to have their understanding opened. And of how many in the church is it still true that they "know not the Scriptures, neither the power of God?"

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PROBATION AFTER DEATH.—Dr. A. J. Lyman, in an article in the *Bibliotheca Sacra*, discusses the "only three" passages upon which those who hold the larger hope most rely. These he specifics as Matt. xii. 32, which hints at a possible forgiveness of all manner of sin, save one, in the world to come, and the two passages from St. Peter about preaching to the spirits in prison, and to the dead. He finds in these but a slender support for the hope.

This article is a fair sample of the ignorant handling of the word of God upon this grave subject. He who seeks a basis for this hope must go away back in the Old Testament and learn the meaning of its Gospel of hope for the dead. When he has learned this, he will be prepared to find not only these three passages in the New Testament; the whole volume will shine with the light of it. Such passages as Luke i. 67--69, in which the Holy Ghost in Zecharias sums up the promises of God spoken by the mouth of all His holy prophets since the world began "to show mercy to our fathers, and to remember His holy covenant" (R. V.), become fraught with a new meaning. The mission of Jesus Christ is seen to be not only to bring glad tidings to the living, but deliverance to the dead. He who fails to see that the dead of the human race are embraced in His redemption "who gave Himself a ransom for all" (1 Tim. ii. 6), misses the key to all Scripture. This ransom, however, is not to eternal life and glory, but to restored life with its opportunities of eternal salvation.

THE SERVICE OF SCIENCE TO RELIGION.—In the September number of the *Forum* the Rev. Dr. Munger contributes a valuable essay on this subject. One of the benefits he speaks of as follows:

Science has rendered true service to religion in correcting its doctrine of penalty. The Gospel itself, by its own spirit of humanity, is mitigating and sweeping away the horrible doctrines of eternal torture, constructed out of metaphysical speculations upon the divine character and the significance of moral con-

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duct; doctrines that mocked reason and the heart, confusing the one by a certain specious plausibility, and crushing and petrifying the other. The peculiarity of the doctrine of penalty, as held for ages by the Church, was that the law of cause and effect, so imperatively taught by Christ, was lost sight of, and a heathen Tartarus substituted, in which punishment bore no relation to the evil done, and the non-elect were everlastingly tortured for the glory of God. The Church rebelled, first, against its cruelty; then against its injustice, and, finally, against its absurdity. It is, indeed, held as nominal orthodoxy in some quarters, but it is the thinnest of departing ghosts. It is difficult to say how far the reaction against the doctrine of penalty might go if it were not met by Science, which actually reinforces essential and substantial orthodoxy, by itself teaching a stringent doctrine of penalty. In no respect has religion so eagerly availed itself of the service of Science as just here, by teaching us to think of penalty under the law of cause and effect, and insisting on its certainty and severity.

To this we would add, also, *immediacy*. The doctrine of a remote judgment-day, when some thousands of years hence the sinner will be raised to meet his reward, has been one of the chief causes of the confusion of this whole subject of penalty, Science teaches, as does Scripture, that retribution is but the reaping what a man sows. And Scripture connects this penalty with the death of man, and not with his recovery to life at some distant judgment day. The complete correction of the old idea of future punishment must be sought in a right idea of the nature and purpose of resurrection.

We expect to make definite announcement in the next number as to the continuance of the magazine. Several of our friends have written strongly deprecating its loss. A few have sent contributions and offers of help. Meanwhile we ask it as a favor that all who are in arrears will forward the amount due. A blue cross on the wrapper is a reminder to delinquents.

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WORDS OF RECONCILIATION.

VOL. IV.] NOVEMBER, 1888. [NO. 11.

DEFERRED ANNOUNCEMENT.

Some new circumstances have arisen by reason of which it seems right that we should defer for another month the announcement we expected to make in this number with reference to the continuance of this magazine. As will be seen from the extracts from letters given on another page, several of our subscribers have sent urgent appeals that we should go on, and a few have offered to take some share in the burden. These pledges are only sufficient to provide for about one-fourth of what has been the average deficit in the cost of the work. But they are made by those who appreciate its importance and who believe it to be a much needed service to the church and its Divine Head.

The hesitation we have just now in deciding is due to the fact that we are about engaging in a business venture to which the Lord seems to have opened the door. We hope, but we do not know that it will be His pleasure to give success, and we are also uncertain how exacting will be its demands, and whether we shall find time and strength to do full justice to this work. By another month we shall be better prepared to decide whether we shall be justified in assuming for another year both the pecuniary and the in-

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tellectual burden. Meanwhile we trust that the will of God concerning this work will, under these new circumstances, be made quite clear to us, and that we shall have grace and strength to do and to bear whatever He appoints.

RANSOM FOR ALL.

In 1st Timothy ii. 4–6, we read, as given in the new version:

> Who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave Himself a ransom for all; the testimony to be borne in its own times.

This statement is made in connection with St. Paul's exhortation, that in the Christian assemblies thanksgivings, as well as intercessions, be made for all men. It is virtually repeated in Chapter iv. 10: "Who is the Saviour of all men, specially of them that believe." So also in Titus ii. 11, we read that the "grace of God hath appeared, bringing salvation to all men."

The two prevalent interpretations of these passages are:

1. That of the Universalists. They make the universal salvation spoken of to be to eternal life and glory.

2. The orthodox, which defines the salvation in the same way, but limits it to those who believe. The only universal blessing it admits as secured by the ransom for all is an opportunity to all to accept it and lay hold on eternal life. And this blessing it makes dependent upon their hearing of it. The older Calvinism denies even a universal atonement.

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The true interpretation we believe to be that the ransom referred to is that ransom of all men from death which the Old Testament everywhere adumbrates, and to which the New (Rom. v. 12–20, 1 Cor. xv. 22) plainly testifies. Our reasons for this are:

1. The inconsistencies of the orthodox interpretation. Abandoning its former tenet of a limited atonement, it is driven to lay a burden upon the doctrine of man's free agency far greater than it can bear. It assumes that, under the favorable conditions brought in with the gift of Christ, all men in this life are given sufficient light and opportunity to put them upon probation for eternal life. And yet the Scriptures teach, and experience confirms, that men are born into the world under the sentence of death, and with such inborn proclivity to sin as makes it sure that, without the knowledge and experience of Christ as a Saviour, they will go down to death. What kind of a probation is that under which an almost universal failure is assured beforehand? The fact is that men, whom the Scriptures describe as "by nature children of wrath," and under the dominion of the prince of evil (Eph. ii. 2, 3), are not properly free. They cannot shake off this bondage until quickened out of death in trespasses and sins.

2. It is here declared, however, that it is God's purpose that all men shall come to the knowledge of the truth which saves, and that, to this end, a ransom has been given for all. A large proportion of the human race died before Christ came, and in ignorance of His salvation. The majority since His advent have not heard His gospel. If the "all men" refers only to a future generation in millenial times, then what becomes of the countless millions

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of the dead who never heard of Christ? And where the benevolence, or even the justice of the provision to raise them from the dead? Is then the resurrection of all but the elect an unutterable curse? So the Westminister Standards describe it.

3. But this ransom for all is evidently here assumed to be a blessing in store for all. For it the church, in her representative character, was to "give thanks for all men." Moreover the testimony to it was to be borne in due time, or in "its own times." All in their own time and order should be reached by it. How can this be, unless all are to be redeemed from death? And how can this redemption be otherwise than a blessing?

The fact is that Calvinism and Universalism have each borne testimony to important sides of truth, but neither to the whole truth. Calvinism has conserved the truth of election—of a chosen seed of which Christ is the special Saviour;—but it has not seen the connection between their special blessing, and the future wider blessing of all mankind of which they are the selected channels.

Universalism has testified to this broad salvation, as the purchase of the ransom given for all; but it has gone beyond Scripture in asserting that this salvation is to eternal life. Only the church is now saved unto life everlasting. But all men have been redeemed to another life, with its opportunities to come to the knowledge of the truth and be saved. We might indeed conclude that, under this merciful provision, all would be finally and eternally saved. But our Lord warns us that men may so sin against His grace as to shut themselves out from forgiveness in the world to come. And Scripture speaks of a

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second death, but of no second resurrection. All this passage assures us of—and it is a blessed assurance—is that "the times" in which this ransom for all is operative are not to be estimated by the meagre opportunities that have come to most of mankind in this brief life. The universal ransom from death means not only a fair but a gracious and loving opportunity for all. The principle of a redemptive resurrection is the only key to the right understanding of the Bible, and the only right basis for the preaching of both the righteousness and the grace of God. For before this future deliverance from death, there is room for all the fearful punishments of sin which Scripture describes under such terms as "losing the soul," "being cast into hell, where the worm dieth not and the fire is not quenched," "eternal (age-during) destruction from the presence of the Lord, and from the glory of His power." By wrongly locating all these threatenings beyond the resurrection, we blind ourselves to the grace conveyed in the ransom for all. But where this grace is seen, none the less must men be warned against that immediate punishment in death and hell on the edge of which they now tread, and urged to escape it by laying hold of Him who alone can save them from it.

THE CHILDREN OF DEATH.

In Psalms lxxix. 11, and cii. 20 we have an instance in which the translators of both the Old and the New Version have gone beyond their province, and put interpretation into their rendering. In the first of these Psalms,

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written evidently after the destruction of the temple and holy city, when the dead bodies of the Lord's servants were given to be meat to the fowls and the beasts of the earth, He is invoked to hear the sighing of the prisoners and according to the greatness of His power to "preserve those that are appointed to death." The marginal and true reading is "the children of death." Again in Psalm cii. we have a prophecy of the day when the Lord shall appear in His glory to build up Zion and to answer this prayer of the destitute.

For He hath looked down from His Sanctuary; From heaven did the Lord behold the earth; to hear the sighing of the prisoners; to loose those that are appointed to death (margin, the children of death); That men may declare the name of the Lord in Zion, and His praise in Jerusalem; When the people are gathered together, and the Kingdoms to serve the Lord.

If our translators had been properly alive to "the hope of the dead" which we have found to be deeply imbedded in the Old Testament, they would have left this phrase "children of death" as it stands in the Hebrew. They would have seen that the prisoners who sigh for release are the captives in Sheol, and that not living men bound over to death, but real children of death here cry to Him to be loosed from their bonds, and that among the blessings of the future kingdom of God portrayed in these passages is their deliverance.

THE RESURRECTION OF THE JUST.

This phrase first occurs in Luke xiv. 14. The Lord had gone into the house of one of the rulers of the Pharisees on a Sabbath to eat bread. After speaking a

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parable to those that were bidden, he also gave this instruction to him that had bidden him.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind, and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just.

The conviction has been growing upon us, and has found frequent expression in these pages of late, that it is a great mistake to identify the class here specified as "the just" with that smaller class whom the later New Testament defines as "the saints." A prevalent error in theology is this limitation of the just to those who are justified by faith in Christ Jesus. Such a man as Cornelius, who is called "a just man" before his conversion, it assigns to this class because it attributes to him an inchoate faith.

It is very plain, however, that the Scriptures do not confine the use of the word within this narrow channel. Regenerate saints are without doubt pre-eminently "the righteous." The law of God is written in their minds and hearts. The bulk of mankind, however, have not been lifted on to this high plane of spiritual life. Only he that hath the Son hath this life. But Scripture recognizes other men as practising the common virtues of right living. It speaks of men as upright and humane, of whom it would be going altogether beyond the record to say that they had been "created anew in Christ Jesus unto good works." In the case here cited, for example, the Lord urges this Pharisee to practice the law of kindness and unselfishness,

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and declares that for the exercise of such a spirit there will be a recompense "in the resurrection of the just." The plain inference is that men everywhere, whose spirit is altruistic, who are kind and upright and sympathetic in their conduct toward their fellow-men, will find their reward in the life to come. They shall obtain a better resurrection than men of a contrary spirit. It is not meant that they shall rise with elect saints in the glory of the eternal life. But their re-investiture with life in the future would gather up the results of good deeds in this life and bring them ample compensation. This compensation will consist, we may well suppose, in fuller liberation and more blessed opportunities as the result of the previous outgoing of their life into channels of benevolence and righteous dealing, breaking down its natural selfishness and bringing it more into sympathy with the life of Him who is kind even to the evil and the unthankful and sendeth his rain upon the just and upon the unjust.

This we believe to be the only correct point of view from which to interpret the two principal passages in which our Lord sets forth the reality of future judgment. In neither of these is the saint class, whom St. Paul defines as part of the Christ-Body (1 Cor. xii. 12, etc.), and who are, with Him, to judge the world (1 Cor. vi. 2), among those judged. Jesus had said that they should not come into judgment, but are passed out of death into life (Jno. v. 24). But He goes on to declare (26–29) that all who are in the bonds of death should be hereafter raised by His command; "they that have done good, unto the resurrection of life; and they that have done ill unto the resurrection of judgment." Here, again, the simple test announced is one of character

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and good deeds. Nothing is said about faith in Him, or which presupposes that these raised ones had been tested by the Gospel. "All that are in their graves," includes the countless dead outside of Christianity or Judaism. The plain inference is that men everywhere and in every age who had done good should "come forth unto the resurrection of life." Here the thought quoted in our last number from Irenaeus comes in to help us toward the meaning of this "resurrection of life." He says:

> For Christ came not on their account only, who believed on Him in the times of Tiberius Cæsar, neither did the Father make provision for those men alone who now exist; but for all men altogether, who from the beginning, because of their excellency in their generation, have both feared and loved God, and whose manner of life was just and pious among their neighbors. * * * All such He will raise from their sleep before the rest in His second coming, and they shall truly rehearse incorruption, and be increased and flourish in the times of the kingdom, that they may be made capable of the glory of the Father.

He speaks also of the varieties of abode upon which the just shall enter as each one is prepared and becomes "ripe for incorruption."

All this accords with our view, that Scripture recognizes a distinction between the saints and the just.

The former are a special class called to partake with Christ in the divine nature; members of His body. The rest of mankind are classified as just or unjust by a standard of virtue such as pertains more or less perfectly among men in every land and age, and which divides them not into saints and sinners, but into the predominantly just and unjust. It is by this standard that such a man as Lot is

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spoken of as "just Lot" (2d Pet. ii. 7.) And as there is great variety of character and merit among this class, so their resurrection will be on to such plane of life as befits their deeds done. But the best of them have not been so transformed into the image of Christ by the indwelling Spirit as to enter into His glory, but as Irenæus well suggests, they are raised into that sphere of life and opportunity in which they are made fit for eternal life and blessedness.

As to the other class who come forth unto the resurrection of judgment, there must be an equal variety in degrees of "doing ill," and therefore in their destiny. But it would greatly narrow the Scripture idea of divine judgment to suppose that the restraint and correction to which this class must be subjected were merely retributive. Since death and sheol are the uniform wages of sin, it follows that any awakening out of the death-state is a gracious recovery, even though it may introduce to severe discipline. Nothing is more certain than that men learn righteousness in the crucible of God's judgments. And therefore the old idea, fostered by the mis-translation of this passage—that the unjust are raised only to be damned—runs athwart the broad Scriptural idea of judgment, and still more so of resurrection as the fruit of the ransom by Christ of all men to another life.

This view of the just, as a far wider class than the saints, harmonizes also with the judgment scene of Matthew xxv. 31—46. We do not regard this passage as having primary reference to the judgment of the dead. It is the living nations of mankind who are there viewed as sorted into sheep and goats. (See vol. ii., No. 4.) But even if the

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dead be viewed as comprehended in this judgment, the principle by which all, living and dead, are tested is the same. The upright and humane of "all nations," although ignorant that Christ was represented in the sick and poor whom they had befriended, are welcomed and bidden to "go away unto eternal life." The unrighteous are sent away into eternal punishment. But the idea of *corrective* chastisement inheres in the Greek word here used—kolasis. And if the judgment be one that is executed upon *living* men, and not dead men raised, as the simple reading of the passage requires, then the phrase "eternal fire" is seen to be the concrete expression for those destructive forces of nature by which, in death and after death, the fire of God's anger consumes the wicked. But since this destruction *precedes* their resurrection, it does not preclude the idea that this change is a recovery.

However, the important feature of this passage to which we wish now to direct attention is the confirmation it furnishes to the fact that the sorting of men to which it refers is not into saints and sinners in the ordinary evangelical use of these terms—the saints are not here among the judged —, but into the broader classes of righteous and unrighteous to which we have referred, neither of whom seems to have been tested under a full gospel light concerning the character and mission of Christ.

The resurrection of the just, we may therefore conclude, is the reawakening to a better life with blessed opportunities, of a large class of mankind among all nations who have been in the main of humane and righteous life. Such a class is frequently referred to in Scripture. When inspired by the fear of God, which is indeed the indispensable ele-

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ment in such a life, we have such righteous men as were Noah and Job and Cornelius. But even such men, we believe, could reach the heights of salvation only as in this life or the life to come Christ was made known to them. It is expressly said of the just man, Cornelius, that Peter was sent to speak unto him words whereby he might be saved (Acts xi. 14). And thousands of such just men have doubtless passed out of this life to await that instruction in the way of salvation which did not reach them here.

We have here then a view of God's dealings and purposes toward the whole of mankind infinitely more honorable and gracious than the narrow view which confines His grace to a special class—as yet but a very small proportion of the whole—and leaves the rest to go down to endless misery. We see Him rewarding goodness in men of every age and nation. We see a natural and rational connection between character here and future destiny. We discover a better reason for His provision to recover all men to another life by a Redeemer, than that He might heap upon them endless retribution. We see that this change is a great step along the line of progress. We see also the well marked distinction between a Christian—a new born child of God—and the man of just and moral life. Such a life may prove a man acceptable to God and so bring him into the line of His saving grace in Christ Jesus, as was the case with Cornelius. But the utmost righteousness of such a man is not enough of itself to make him sure of heaven. He must be born again, his righteous character must be built up on this Divine basis, Christ must be formed in him. It is to be feared that a large proportion of those who bear the Christian name are only just and pious in the

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way we have been considering. They are at best only on Old Testament ground. Their obedience is rather legal than evangelical. Christ, with His law of love and duty, is not enthroned at the very core and centre of their being. Like certain disciples at Ephesus (Acts xix) they have not received the Holy Ghost since they believed. Such cannot therefore be reckoned among that saint-class who have been baptized into Christ's death, and who rise and reign with Him in His glory. But they still may be of the just whose good deeds are held in everlasting remembrance, and for whom there is in reserve the recompense of the resurrection of the just.

THE HOPE OF THE DEAD.

In the several pleas of St. Paul before his accusers, recorded in the latter part of the book of Acts, he declares that he was called in question touching the gospel of Christ, which he proclaimed as the gospel "of the hope and resurrection of the dead" (xxiii. 6). He affirmed the resurrection of Jesus to be in fulfilment "of the hope of the promise made of God unto our fathers; unto which our twelve tribes, earnestly serving night and day, hope to attain." "Concerning this hope," he says to Agrippa, "I am accused by the Jews. Why should it be judged incredible with you that God should raise the dead?" (xxvi. 6–8). Again, before Felix, he gives this summary of his new doctrine: "And have hope toward God that there shall be a resurrection both of the just and the unjust" (xxiv. 15). This, then, was the hope of Israel for which he was bound (xxviii. 20).

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What, then, is this "hope of the dead," which this great apostle set forth as imbedded in the gospel of Christ? The examination we made in the last two numbers of this magazine of Old Testament prophecy showed conclusively what it is. It is the hope of an ultimate release of Israel's captive dead sent down into sheol for their sins. The resurrection of Jesus was God's answer to these ancient promises. He was the promised Messiah. The dead should hear his voice and live. We saw from the passages examined that so far from the sinful dead of Israel being excluded from those promises, they were most distinctly included. This is why St. Paul distinctly includes in his "hope toward God" the resurrection of the unjust. It was not affirmed by the prophets, nor in the gospel, that the unjust would be raised on the same terms, or to the same degree of life and blessing, as the just. On the contrary, Jesus plainly teaches that they should come forth to "the resurrection of judgment" (Jno. v. 29). And Paul (1 Cor. xv. and Phil. iii.) plainly indicates that their resurrection must be subsequent in time and inferior in rank. It must bring them again under trial and judgment. Such are the variety and accuracy of His administrations, whom God hath anointed to be the Judge of both the living and the dead, that He will render to every man according to his works. And He will see to it that only the pure in heart shall see God. But to make His judgment of the unrighteous dead to be only an assize and a perpetual retribution is to take the most narrow view of His great office, and to utterly misconceive the design of it, as outlined in the Old Testament. One who has ears to hear what God has been speaking through the ages by the mouth of all His holy proph-

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ets will discern that nothing was farther from His mind than that the sinful dead, either of Israel or the Gentiles, were to be sent down into the bondage of an endless hell. They were, indeed, to receive there of the Lord's hand double for all their sins. But their punishment was to be accepted and their iniquity pardoned, so that there would be an opening of the prison-doors and a proclamation of liberty to the captives. This was "the hope of the dead," "the mercy promised unto the fathers," to fulfil which Christ came.

This is the hope to which this magazine has borne constant testimony against the adverse power of creed-systems, which are as reluctant as were the Jews in Paul's day to have the light turned in upon them of the full gospel of the grace of God.

GOSPELS OF YESTERDAY.

In an interesting book with this title, by Robert A. Watson, M. A., some of the modern substitutes for the gospel of Christ are ably handled and exposed. The author first turns his attention to the "Gospel of the Higher Biology," as set forth in Prof. Henry Drummond's famous book, and finds it defective, especially at the point noticed in the June number, of Vol. I of this magazine. He says:

"To those who cannot feel sure of their own elevation and safety, or who have an infirmity of compassion for the wasted multitudes, the reign of law in the spiritual sphere traced by Mr. Drummond appears as cruel as it is unscientific. They are by no means 'overcome with thankfulness that Nature is so like Revelation, and Revelation so like Nature.' On the con-

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trary, as they believe in God and reverence truth, as they trust to the working of the majestic laws which make no favorites and leave no waste, as they have faith in the evolution of Providence and Redemption, they will take leave to call the theory offered to them neither science nor theology; but a bastard Calvinism, with all the faults ever charged against the old, and none of its massive vigor or philosophic range.

"For where is Christ in this religion? 'The grace of God which bringeth salvation unto all men,' has a breadth and length and depth and height, of which the natural laws, as here expounded, know nothing; nor do they tell anything of the patience, and generosity, and cross of Christ. Meaning to support religion, Mr. Drummond aimed at re-stating to a worldly and comfort-loving age the severity of the Divine laws, and providing us with a philosophy of the new birth. Would to God he had succeeded! All that he has done has been to give us the alternative of pietism or despair."

As we said in the article above referred to, Prof. Drummond could do no better than this with his lame view of the plan of redemption, leaving out from it the gospel of the resurrection.

The author next takes up the "Gospel of the Lower Biology" as unfolded in Herbert Spencer's *Data of Ethics*, and forcibly shows how weak and unsatisfactory a basis for moral conduct and noble aspiration is furnished by this evolutionary scheme. He illustrates the inadequacy of Mr. Spencer's favorite attempt to trace back the idea of God in the human mind to a primitive belief in ghosts in this way:

"By means of an illustration let us sift the treatment of religion by Mr. Spencer—its fairness and logic. Take a primitive man, dwelling by the shore of some Pacific or Atlantic of prehistoric time, one of those men whose belief in the hovering shades of deceased ancestors is said to be the root of our belief

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in God. This man made for himself a dug-out canoe. His ability to use the material provided by nature, his intelligence, activity, and skill served him so far, but no farther. By means of his rude hollowed log he could cross the river at whose mouth he dwelt, and even venture in search of fish a little way upon the great flood that seemed to end his world on one side. Exactly parallel to his notions of shadowy beings and of the duties he owed them were his notions of the universe and his ability to use nature. But with the progress of intelligence and industrial skill, with repeated experiments ending in new discoveries and clearer knowledge, it became possible for man to construct a ship, to make a compass and chronometer, to guide his course by observation of sun, moon and stars, and so reach a distant shore; and in progress of time we have the steam-vessel of 5000 tons, capable of conveying a thousand passengers across the globe to lands the savage never imagined. Now it would seem supremely absurd to charge Mr. Spencer with asserting that the steamship cannot bring us to a land beyond the range of vision because in his dug-out canoe the savage could not cross the ocean. And yet when we apply to this case his fixed principles of interpreting the more developed by the less developed, the conclusion can only be that the steamship, though it may bear us out to sea, cannot enable us to land on any unseen shore. There is a land beyond the great ocean, no doubt, a something of which we have adumbrations. But he who steps on board a vessel at Liverpool in expectation of reaching a shore vaguely spoken of as the antipodes is a dreamer. The trans-oceanic region is inscrutable, beyond the power of vision to see or logic to prove or navigation to reach. The steamship, immense as the skill and ingenuity expended on it have been, is a useless conceit, a moving exhibition of human folly. Says Mr. Spencer, if you think you can arrive at any unseen continent of life because you have a bigger and more elaborate vessel, you are under a delusion. The only "verity" in this evolved religion of yours is the recognition of the sea as a great deep. Elaborate theology is of no more value as a means of ascertaining truth than the imagination of the savage. The Eternal cannot be known."

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The last of these false gospels noticed is Mr. Matthew Arnold's "Gospel of Nature." Mr. Watson's review of it is able and trenchant. If there is anything pitiable in modern unbelief, it is the spectacle of such a man as Mr. Arnold—the son of a godly clergyman—, unable to divest himself of his traditional respect for Christianity, and yet, having given up its cornerstone by surrendering faith in the resurrection of Jesus, seeking to rebuild a system of æsthetic and moral culture out of the shattered fragments of the Christian temple, and endeavoring to persuade people that it is the real thing and that the glory has not departed. And yet since the Christian church has suffered the splendor of her Lord's triumph over death to be obscured by the denial that it carries with it any hope for the dead—except the elect—what wonder if the worldly mind become wholly blind to it, and will not admit that there is any foothold for the "legend" in this natural system. Its true relation to the whole plan of God's working in creation and in the realms of life is not perceived, even by the church. What wonder then that the natural mind holds it up to mockery! If Mr. Watson had better known this gospel of the resurrection, his exposure of these "gospels of yesterday" would have been far more complete and satisfactory. And yet the hollowness of Mr. Arnold's system is well described in such words as these:

Mr. Arnold should have "flourished" at the time of Christ, and been born a Sadducee of high standing and influence. Then of course he would have effected his mission. It would have been his "taking God's Word under wise protection" to correct "its tendency to diffusiveness" to the legendary and "unverifiable," and by his clear reasoning to convince Christ that crucifixion would be a mistake, that Hellenism and its perfect

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lucidity afford the right method of establishing a religion. But he has come too late. The world has gone after the crucified Nazarene. Those who sit in the market-place will not mourn to the wailing nor dance to the piping of the belated prophet. Very likely he misunderstood the respect paid to him when he began to preach. He spoke so much of the Eternal who "makes for righteousness," and of righteousness tending to life, that many fancied there must be a good deal at bottom between him and Christianity, and waited for it to appear. By this time, however, it is clear that his discovery is a mere formula, incomprehensible to those who have not learned the language in which it is written, worthless, when comprehended.

What use can Mr. Arnold make of his doctrine of Nature when he is brought face to face with the miseries and cravings of a great city, where the problems of human life crowd as thickly as the people? He was not long ago summoned to the east end of London to give the "sacrificed classes" what help and direction he could. We mean no disrespect to those who invited him when we say that he set out, like a modern Balaam, to condemn the people who trust to a supernatural guide and helper, who expect shortly to enter a land of promise. And he improved upon Balaam; he was even more sphinx-like than the original. He allowed the "charm" of a new heaven and earth; nay, he went so far as to assert that some day a renovation will come. There is comfort in the idea, and people who live in Bethnal Green or Whitechapel need moral opium of one kind or another. Surveying this poor blind Israel, with its crude visions, he really pities it; feels inspired to utter a few kindly warnings, a few vague consolations; at the same time never forgetting that a certain cultured Balak stands a little way off, wondering what this prophet, whom he is able to promote to great honor, means. He knows quite well, however, what he is doing; he knows that it takes a great deal of lucidity to sit quietly starving in the East End after the West End has abolished God and the future life. "There is no Divine Father; no immortality except the ideal society of the future, which none of us will ever see; no clearing up of the problems of

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righteousness arising in each life, no vindication of pain, sorrow, poverty, death? Why, then, let us help ourselves wherever we can, let us force our way into Cainaan at once by all possible means. If there is nothing but this life, we must *have* it. The good Lord Jesus has had His day. Do not talk about the judgment of the prince of this world; let us see it done; let us do it ourselves. If we are to be any the better for it the affair must not be delayed."

Balaam understands the danger, and to Balak's astonishment, he neither curses at all nor blesses at all. Let them give diligent attendance at Bethnal Green Museum. Study of water-color drawings and Chinese pottery may do wonders for them. Frequent contemplation of grinning Japanese figures may elevate their spirits above the cares and worries of life. As for Balak let him be warned in time.

THE CHOSEN SEED.

A correspondent in Wilmington, Delaware, who is an earnest Bible student, has sent us two or three communications, in which he gives what he claims as a key to Scripture. He finds the ground plan of creation and of revelation to be the eternal purpose of God to create a man in the image of Himself, who was to have dominion over His works. This man, however, was to have a help-meet, a bride. Adam was but the figure of him who was to come. The true man of God's choice and perfect image of Himself was the Lord Jesus Christ.

A certain portion of Adam's race were chosen to be associated with Him in his glory and predestinated to be conformed to his image. These constitute his Bride. It was for the salvation and completion of this chosen seed

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He came. This was the work the Father gave him to do, —to call out from the world and purify unto Himself those whom the Father had given Him. The number of these elect was completed during the lifetime of the Apostles. The Son of Man was to come for them, to raise or translate and to glorify them "before they had gone over all the cities of Israel." This Bride of Christ is therefore now completed and reigning with Him in heaven. Those who have since believed on Christ, and the rest of mankind, are to be blest in the manifestation of these sons of God from Heaven. Christ and His Bride are to be the fruitful parents of a numerous seed. This Jerusalem which is above is the mother of us all. As the writer states it:

It is then the Divine purpose to "manifest these sons of God," to this groaning creation with all the accumulated information they have obtained in the heavenlies. Then they will do even "greater works than Jesus did," at his first advent. Then, if necessary, "mountains will be removed, and cast into the sea" at their bidding. Then, in their light and salutary influence, together with their burning words of truth, the world will behold the towering grandeur of a new church, "one with Christ as he is one with the Father." Then, the fulfilment of God's unconditional covenant made with Abraham will be due, and Christ will commence the fulfilment of his promise. "And I, if I be lifted up from the earth, will draw all men unto me," and of "the eternal purpose of God which he purposed in Christ Jesus before the world began." "For he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ; both which are in heaven, and which are on earth, even in him." "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the

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truth. For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." And this "due time," will then have fully come. Is not this the true theology? Who were this predestinated, this called out, justified, sanctified, glorified and translated body, but "the first fruits unto God and the Lamb?" And what do "first fruits" indicate in Bible language, but a future harvest? We see now how shallow the wisdom of intervening centuries of theological disputants has been. And yet it is but the perfect reflex of the Holy Spirit's forecast. "They will not endure sound doctrine, but after their lusts," likings or desires, "heap to themselves teachers having itching ears."

With the main feature in this outline we are in agreement. We believe that the fruitful cause of division in the Church, and of partial and dishonoring views of the Divine plan, has been the failure to recognize the place appointed in that plan to the chosen seed in which the rest of mankind were to be blessed. Calvinism, for example, sets forth truly that there is such an elect seed, but it left all the rest of mankind to be eternally damned. We cannot see with this writer, however, that the work of calling out and perfecting this seed was *finished* by Christ in the Apostles' day. His main argument for this is that this primitive body alone manifested the in-dwelling energy of the Holy Spirit, and that the Apostles evidently taught that Jesus would come and receive them to Himself in their own day. But even the grace of miracles was not wholly withdrawn from the early Church until a later age. And the power of the Holy Ghost in the transformation and consecration of human lives has been manifest all down the centuries. It would be strange indeed to main-

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tain that there have been no saints since Apostolic days. To this conclusion the writer seems to be driven because compelled to believe that the coming of the Lord for His saints is already past. But even granting that these early saints are already with the Lord, as was believed concerning the martyrs that they passed at once into glory, there is nothing to forbid the idea that this company is constantly being enlarged from those who still fight the good fight of faith and win the crown of life. It is possible, indeed, that this brother has got hold of an important truth in his view of Christ's parousia as not a long-postponed event, but as having successive stages leading on to the final consummation. This would provide for progressive resurrection, and relieve us from the anomaly of supposing that the apostles and martyrs, who died expecting a speedy entrance into glory, are yet awaiting their awakening from the dead. It would explain also why Scripture gives so little countenance to the modern notion of heavenly bliss before resurrection, and why it always connects it with that event. And it would quiet the solicitude of many Christians about the condition of their departed friends by the assurance that no such long interval as has been supposed intervenes before their resurrection, but that this blessed change reaches all as they are prepared for it. As we have been compelled to admit from our Lord's words in Matt. xxiv, 34, that the events connected with His coming began to be fulfilled before that generation passed away, although the open manifestation of His presence (parousia) is still future, so we are led to believe that the resurrection which Scripture associates with his coming is a progressive triumph over death, until in the end death and hades yield up all their

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captives. The "parable of the fig tree" teaches that there are the budding twigs before the full-leaved summer. There is a first-fruits before the harvest. And therefore we are prepared to believe with our correspondent that there is even now a church of the first-born from the dead; although we cannot believe with him that all their work of lifting up and saving and blessing mankind is put off until the future. If our eyes were opened, as were those of Elisha's servant, we might perhaps see that even now they are the leaders in the encamping hosts of God who are carrying forward this world-battle unto victory.

THE LAST DAY.

It is often assumed that the repeated word of Jesus, "I will raise him up at the last day" (John vi. 39–54), binds us to the conclusion that all believers sleep in death until the end of the age. In the eleventh chapter, however, at the resurrection of Lazarus, the Lord corrects the impression that His resurrection power is all held in reserve until a distant future.

"Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."

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Here there is the evident design to disabuse Martha of the impression that her brother must needs remain under the power of death until the last day. To her declaration that he would then rise—a hope deferred to her loving heart—Jesus answers, "I am the resurrection and the life." All power over death even now resides in me. And, whether in the realm of life or death, the believer on me is superior to death.

This surely is a sufficient reply to those who would tell us that the sleep of the dead in Christ continues unbroken until the end of the age. It gives ground for the hope that the Lord is reaping His harvests from these fields of death as His people become ripe for the change. And at all events it assures them that, even if they must await resurrection, they are in union with the Lord of life, and so death can never reach the seat of life in them nor separate them from His love.

It is well in this connection to observe also that the term "last day,"—as in the case of the terms "day of the Lord," "day of judgment,"—is not one of close literal restriction, as will appear from these quotations:

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts ii. 17.

"God . . . hath in these last days spoken unto us by His Son." Heb. i. 2.

"Little children it is the last time (hour): and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." 1 Jno. ii. 18.

Jude also (verse 18) speaks of the murmurers and com-

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plainers of his own day as fulfilling the words spoken by the apostles that "there should be mockers in the last time."

These instances will suffice to prevent our giving a too restricted meaning to the term "last day."

NOTES ON CURRENT TOPICS.

MISSIONARY PROGRESS.—We listened lately to a stirring address by Mr. Reginald Radcliffe, a well-known English evangelist, upon this subject. He began by stating that the progress of the church in conquering the heathen world for Christ was backward. While she had won from it about 3,000,000 adherents during the last hundred years, the Pagan and Mahommedan populations had increased 200,000,000. The causes of this failure he found to be in the fact that the church was not now wholly consecrated and filled with the Holy Ghost as in the early times. The work was too much left to an official class—the ministry—whereas the command to "go, preach" was given to all. And there was too much dependence upon money, and not enough faith in God to supply the means and bless the work.

All this is very true, and yet possibly Mr. Radcliffe may not have gone down to the root of the matter. The early church must have prosecuted missionary labor from a different standpoint than that occupied in our day. They could not have believed that the only opportunity of saving the heathen was in this life; otherwise they would not have anxiously desired the coming of the Lord to wind up this present world and so end all opportunity. Instead of regarding that event as the end of the world's blessing, they viewed it as its true beginning. They therefore preached to the Gentiles a different gospel from that with which the church now cramps our missionaries. The ages to come in their view were ages of hope for mankind. In our

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view they are ages of despair. We ask the heathen to believe that all their ancestors, and all their kindred who know not Christ, will be then beyond all hope. The early Christians understood the place in God's plan of the promised seed—as to be called out from the nations for their future blessing—and that the salvation of the living was God's way of storing up blessing for the dead. The church of our day has got to come to a larger view of what the gospel means and to enter into its larger hopes for mankind, living and dead, before it can be in a proper position to be welded into unity and filled with the Holy Ghost as was the church at Pentecost, and before it can be prepared to scatter that light and flame which shall dissipate the face of the covering now cast over all people, hiding from them the true knowledge of God. It is by this alone that the world can be won and the earth be filled with the knowledge of His glory.

NEED OF UNION.—In a recent account, in the *Presbyterian*, of his visit to the Mission stations in Syria, Dr. S. A. Mutchmore writes:

The duty of Christians lies in the form of sacrifice and its accompanying labors. They must send more laborers into the field, work more for Christ than for the organizations bearing his name, present an united heart and front to this people cursed by their own dissensions. Cast the net on the right side, which is the united side, and let it not drop in order to sort into the several bushels the fishes. Its hope is in constant, persistent, united work and in a life spent for them and before them.

AN ACKNOWLEDGMENT.—The Rev. James H. Brookes, D.D., in the last number of the *Truth*, which he edits, makes a manly and Christian apology for the harsh terms he has often employed in denouncing those whom he sincerely believes to be betrayers of the truth. The editor of *The Christian*, London, had taken him to task for using such personal and disrespectful epithets as "blatant blatherskites" and "humbugs." Dr. Brookes is a most

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devoted servant of the Lord Jesus Christ, and a most vigilant and earnest defender of His truth, as he understands it. Many of his readers have been pained, however, by his contemptuous treatment of those who do not come up to his standard in his views of what a minister of the gospel is bound to believe and teach. Under the head of "A Merited Reproof," Dr. Brookes sincerely acknowledges the justice of *The Christian's* rebuke. Those who know him do not doubt that he would not willingly offend against the brethren, and his friends will read with pleasure his frank confession of the fault.

There is still another point at which we trust Dr. Brookes will seek to cultivate the grace of meekness; and that is, in his confident assumption that no honest interpretation of Scripture is possible that differs essentially from His own. Especially in the matter of the destiny of the unjust, he constantly asserts that the denial of their endless existence in everlasting punishment is a flat contradiction of the words of Jesus, and a proof that anyone so doubting is putting his own thoughts and wishes in the place of the word of God. And yet men who love that word, and are jealous for the honor of our Lord Jesus Christ, and who are lovers of God and of men, have insisted that these words of Jesus—which are less decisive as He spoke them than they appear to English readers—must be interpreted in subordination to the whole of Scripture: and that they were never intended to set aside the original promises of blessing to "all the families of the earth" through a Redeemer who was to triumph over death. We have been compelled to believe, from a study of these Scriptures, that the very pivotal point of these promises is a provision to restore to these sinful masses of mankind, who have gone down to death and bondage in sheol, another life through resurrection from the dead, and that to deny this is to deny the gospel. Therefore the punishment in hell that Jesus speaks of is a punishment that precedes and is limited by this promise of deliverance. We should be glad to have Dr. Brookes show wherein the interpretations of certain chapters from Ezekiel and Jeremiah given in our last two numbers from this point of view are at fault.

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EXTRACTS FROM LETTERS.

A Congregational minister, who has taken much pains to bring the views we have published to the attention of his brethren in New England writes:

Such is my interest in the subject, and so strong is my conviction that your views and reasonings ought to be brought to the attention of the church and ministry at large, that I am preparing a review of them for that purpose, and will use any proper means to give currency to what I believe to be most important truth. Would that I could give your magazine a large helping-hand. Oh that some large-minded Presbyterian Mæcenas would take hold of it out of love for the truth and fair play! I pray the Lord that you be not disheartened or weary of such a warfare on your own charges. I beg you to hold on until you get the ear of the churches.

A brother writes the following from Newcastle on Tyne, England.

As one of your subscribers I am deeply interested in the continuance of your magazine. It has already done a good work, and I hope it will long continue to extend and perfect it. It has brought the resurrection of the dead, as an indispensable element of the hope of humanity, to the front in a way that few contemporaries have done. That is something to be thankful for. Much more, however, is required to be done. The fundamental doctrine must be established in its native position; and as it is the root of so many other elements of hope, all its branches require to be handled with the same discrimination, courage, and reverence. If I mistake not, so far as the great bulk of mankind are concerned, without their resurrection there is no adequate information for them; without adequate information there can be neither loving obedience nor wilful disobedience; and with out loving obedience there can be no just reward, nor can there be any just punishment without wilful disobedience; so the whole scheme of redemption depends on resurrection. A magazine can do a great work in elaborating these and kindred points of doctrine; and at present the number of the right sort needs to be increased rather than diminished. I hope the friends of truth and righteousness will count it a privilege to sustain WORDS OF RECONCILIATION; and that you will be long

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spared to conduct it with the ability and fairness which at present are so conspicuous. I can do very little to increase its circulation, but any little that I can do, will be done with pleasure.

A Baptist minister who finds himself too straitened to subscribe, (to whom, however, a friend enables us to send it) writes,

I sincerely wish I were able, not only to pay for my own subscription, but also for several more to do missionary work among those who have not become acquainted with your magazine. I heartily sympathize with you in your work and in the trials it brings. But in no other way can a reform, such as you have begun, succeed.

I was pleased to read in the *National Baptist's* notice of your book words to this effect, "That while unconvinced of the truth of your theory, yet it is written in so reverent a spirit that it ought to be welcomed as a contribution to the discussion of this important and growing question." Coming from a theological professor such words are significant and encouraging. I hope that you may be sustained by divine power in your noble work.

A Presbyterian minister writes from the West,

I earnestly hope the Magazine will be continued. The discouraging circumstances of its publication do not prove that the work is not favored of the Lord. The Reformation itself would have been condemned by this test. Truth must always make its way in the midst of difficulties. I truly like the magazine, and earnestly await its arrival every month.

Another minister of the same faith says:

I hope and pray that you may not be compelled to suspend the publication of your magazine. I wish I were able to promise substantial aid.

If you have not sent Spurgeon a copy of your book, I should very much like to have you do so. I have read many of his sermons with interest and profit, and admire his faithful preaching of the gospel. Sometimes in his preaching of hell in the old

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way, I think there is a plainly perceptible protest of his heart against it. I wish he could see the way of preaching this doctrine indicated in your October number, page 304. His system would be more congenial to his benevolent Christian spirit, if he should see his way clear to adopt your doctrine of a redemptive resurrection, as it does not call for any swerving from the essential doctrines of the deity of Christ and redemption only through his blood.

It seems to me that you have not so much given a new interpretation to the Scriptures, as you have called attention to that large class of neglected passages which seem plainly to contain these teachings when pointed out.

An intelligent lady, the widow of an eminent Episcopal clergyman, writes:

I hope you may not feel obliged to give up the magazine. "WORDS OF RECONCILIATION" are too precious now to be unspoken, and though all Christians reading your "Words" may not agree with all of them, the spirit and drift of them and the temper in which they are voiced must heartily unite all who love the things that make for peace and catholicity. It would seem also to be especially a matter of regret, that after all you have ventured for the sake of free discussion, you should not, now that you are quite untrammelled, be heard more widely than before.

The above letter contains also an offer of aid. A generous subscription also accompanies the following:

While I feel the need of such instruction to be very great, I have not the opportunity of forming a correct judgment of its success. For myself I should deeply regret the loss of your magazine, and earnestly hope its discontinuance may not be found a necessary step.

A physician also writes from Central New York.

I was glad to hear that you had some encouraging responses from your subscribers. I hope ere this you have received many more. If necessary I will double the amount promised in my former letter. I am very anxious that you be sustained in this work, and desire to do my part.

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A Christian brother writes from Brooklyn.

Dear Brother: My heart is with your testimony for God and his truth. May He bless you abundantly in your noble work. I am longing to see all things reconciled to Him: Satan and his work destroyed, his chief work which is death, that climax of evil to which all evil tends. I know that our God hates death and because He so abhors it, He is going to destroy it; making a final end of it. "O death I will be thy plagues, O grave, I will be thy destruction, repentance (change of mind) will be hid from mine eyes." For this purpose was the Son of God manifest, and He through death will destroy him that hath the power of death that is the devil. Thank God for this good news! Now we see not all things put under Him, but we see Jesus crowned with glory and honor, after *he tasted death for every man*, thank His holy name. I thank our God he has counted you worthy to bear witness for his Name's sake. May the spirit of glory and of God rest upon you and all that are yours. From your brother in the blessed hope.

An old friend and Presbyterian elder writes:

I have never seen your views satisfactorily refuted by any arguments yet brought forth, and yet I hesitate to avow them too strongly, although appealing so strongly to heart, sense and reason, lest I might make a mistake. I pray God may enlighten you more and more.

I confess I do not know what to do with the Old Testament prophecies when read in the light of our standards. I can't help feeling that they give an awfully distorted view of the character of God. From the standpoint of redemptive resurrection the whole Bible, Old as well as New, glows with a new meaning and a joyful, hopeful lustre that is impossible when viewed in the light of our Standards. And so with the character of God, and the whole scheme of redemption in its relation to ages past and ages to come. I pray God may enlighten you more and more. I feel that you ought not to give up the "Words" if you can at all see your way clear to continue. None of your reviewers have yet gone to the bottom of your argument.

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WORDS OF RECONCILIATION.

VOL. IV.] DECEMBER, 1888. [NO. 12.

ANNOUNCEMENT.

We have decided to continue this magazine. This seems to us to be God's will, and therefore our duty, in the matter. Our friends and subscribers who have been concerned about its future may now be assured that we shall go on with the work. And to them we shall continue to look for aid in widening the circle of its readers and the area of its influence. Some of them have offered substantial aid. Others have encouraged us by expressions of earnest sympathy. For both sympathy and support we are sincerely grateful.

The difficulties of sustaining this work are by no means removed; and yet we are satisfied that it ought not to be given up. The need for it was never more imperative. This journal is filling a place which no other, either in this country or abroad, occupies. It has been the special mission of this magazine to preach the gospel of the resurrection. That gospel has not yet been received in its fullness by the Church. If it had, it would not have been so easy for the enemy to beguile some of her own children into the fatal error that Christianity can survive the surrender of the miracle of the resurrection. It is around this citadel of

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our faith that the battle is being waged. Is the resurrection of Jesus a mere mythical appendage of the Christian faith, or is it the cornerstone? No satisfactory defence of the faith once delivered to the saints can be made except from the high ground concerning this doctrine which this magazine occupies. We have insisted that the Scripture becomes a pretense, the plan of the world a jumble, and the future of the human race a blank without this provision to restore to it life from the dead. In insisting that the restoration of all carries with it blessing for all, but graded according to fitness, we have sought, while guarding against the danger of universalism, to expose the current libel on the character of God by which this provision becomes to all but the redeemed Church an unutterable curse. To set this view before the Church we were serving in the ministry of the Gospel, as opposed to its creed of despair which it has already virtually abandoned, we employed the pages of this magazine and scattered them widely among its ministers. The result of this effort is known to our readers. Having discharged this duty to that Church, and given our testimony far and wide, it would seem that we might now lay down this burden. But the evidences have been so strong and numerous that the work is filling a unique and much needed place in the Church, that we dare not refuse the time and toil required to carry it on. We have also increasing evidence that many of our fellow Christians have been enlightened and profited by it. This has been testified in numerous letters, from some of which we have given extracts. In the absence of a congregation to which we might minister in person the Word of Life, it has been a source of thankfulness to know that some

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scattered believers have been fed through these pages with that full Gospel of the grace of God which can be apprehended only as the meaning of our Lord's triumph over death is discerned.

The necessity for continuance has therefore seemed too great to justify us in withdrawing. And so, amid an increase of cares and in dependence upon God to give the necessary strength and means, we give ourselves to this work for another year.

ANOTHER VOLUME.—We have ordered each year a hundred copies of the annual volume to be bound. The volume for 1888 will soon be ready. The price for these volumes is one dollar, or the set of four volumes will be sent (postage paid) for three dollars. We will donate the four to the Library of any Theological Seminary upon the receipt of a postal from the Librarian authorizing us to send them at their charges by express. Our friends would aid us very much in this work, and aid in spreading the truth, by ordering one or more of these volumes for themselves or others. Either of the bound volumes will be sent with the magazine for a year for $1.75: or, the whole of them with the magazine for $3.00. The "Fire of God's Anger" or the "Mystery of Creation and of Man" will be sent with the magazine for $1.50.

PRESBYTERIAL CERTIFICATE.

Some of our friends have been anxious to know in what position we were left, as a minister, after withdrawing from the Presbytery. For their information we publish the certificate which the Stated Clerk was directed to prepare and

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forward to us, and which at a subsequent meeting of the Presbytery was approved.

After reciting the facts of the case and the report adopted, in which it was stated that "If Mr. Baker could hold his views privately, without agitating the Church, we would be content to retain the same position as heretofore to one whom we sincerely love and honor for his piety and ability," and which closed by recommending his withdrawal if he thought it incumbent upon him to urge his views upon the attention of the Church, the paper reads as follows:

"On the adoption of this report by the Presbytery, Mr. Baker asked permission to withdraw from the ministry of our church. The Presbytery granted the permission asked by Mr. Baker.

"In attesting to the above facts, the Stated Clerk of the Presbytery would add that the Rev. Lewis C. Baker has been uniformly, and up to the date of this writing, held in kind and fraternal regard by all his brethren of the Presbytery; they have declared their confidence in his Christian character and sincerity, and they still feel this confidence; they remember gratefully the prominent part he has taken in their common labors for the extension of Christ's kingdom, and they now part with him with deep regret and with earnest wishes and prayers for his welfare. The action taken in his case was not of the nature of a prosecution, but rather of fraternal advice in answer to a request offered by himself, and we believe it was the result of honest and conscientious differences.

Attest:

HENRY REEVES,

Stated Clerk of the Presbytery of West Jersey."

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Under the constitution of the Presbyterian Church, no man can be deprived of ministerial standing without a formal trial upon charges preferred and sentence of deposition. There was nothing of the kind in this action. It is evident that whatever authority as a minister was originally conferred at our ordination remains, although the right to exercise that authority in the Presbyterian Church was voluntarily surrendered. This was the understanding of the case by all the parties concerned.

ROBERT ELSMERE.

We have been reading this widely read book. We have also read Mr. Gladstone's review of it which we wish could be as widely read. That the book is interesting—its characters strongly drawn, and the religious problem it undertakes to solve strongly treated—no one will dispute. In these respects it is far in advance of some other recent attempts to discuss these problems under the veil of fiction.

The book brings us face to face with the profoundest question of the age. We are asked to consider, not only whether Christianity is a failure, but whether the whole Christian structure built upon the cornerstone of a risen Christ be not a baseless fabric. We are invited to confess that it is, and to consent to its demolition in order to the rearing upon its ruins of a new temple of humanity in which there shall be only a memorial tomb to the dead and martyred Jesus and the worship of his memory.

We have only two principal things to say about this book:

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1. The Robert Elsmere here presented to us as the ideal saint of the new religion is not a Christian. By this we do not mean to say that he is not a good man, a righteous, self denying and saintly man. He is all this, but he is not a Christian. He is enthused with the love of humanity. He lays down his life for the brethren. He is a saint and a martyr, but of the type of Buddha and not of Christ. Never in any age was it so important as it is in this to define clearly what it is to be a Christian. The Scripture lines of definition have been all confused, until even the Church no longer clearly apprehends them. A Christian is a man who not only confesses with his mouth that Jesus is Lord and Christ, but believes in his heart that God hath raised Him from the dead (Rom. x. 9). He believes this not simply as a matter to which the New Testament writers in gospels and epistles bear constant and emphatic witness, but he has felt the power of His resurrection. He knows that Christ has risen because He has been revealed to and in him (Gal. i. 16). Men may call this delusion or mysticism, but thousands of believers in every age have thus known Him whom they have believed. This is why Christianity has lived, and will live through all these assaults. These Christians know that there is a divine power of life in humanity, and in their own souls and bodies, lifting them above the low level of their natural manhood into a new manhood whose potencies are spiritual and eternal. And they are sure that this could not be unless humanity had been raised above its natural and carnal conditions in some Son of Man in whom God dwelt and wrought out for the race this triumph. The Bible therefore not only teaches them to confess that Jesus is the

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Christ. They recognize that the outcry of their heart and flesh for the living God has been answered in Him. They have the witness in themselves.

There is no evidence that Robert Elsmere, even in his earlier devotion as a clergyman of the Church of England, and a professed believer in the resurrection, did his work under this conscious inspiration of an indwelling Christ. If he had he never would have surrendered his faith in this vital doctrine to the behests of the naturalistic formula, "All miracles are impossible." A divine witness in the heart cannot be dislodged by assaults upon the outworks of human testimony. The gifted authoress who draws for us this fine character does not understand what it is to be a Christian. Renan and his school do not know, and cannot appreciate, the grounds upon which the Church believes in the resurrection. And therefore this eloquent description of a Christianity that shall discard it, and seek to build itself anew under the inspiration of the example of Jesus, instead of in the power of His risen life, is the merest vanity. No such thing is possible. If Christ be not risen, our faith is vain; we are yet in our sins; we have no hope of a future life; we are false witnesses of God (1 Cor. xv. 12–19).

If, then, Robert Elsmere had been a Christian, his life rooted and grounded in the risen Christ, he would have had another standard of judgment in this matter than the Squire's learned treatises or his own rationalistic tests. He was, indeed, a saint, but not a "saint in Christ Jesus." We beg our readers to study the meaning of this frequent New Testament definition of a Christian. But we ask them also to bear in mind what we have said in previous

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articles of the distinction it warrants between this class and "the just." The hero of this book was eminently a good and righteous man. Like Cornelius, he would have been "accepted before God" on this ground. But even Cornelius did not yet know Christ and the power of His resurrection. Peter was sent to impart to him this, "in order that he might be saved." Such a man as Elsmere would find the reward of his good deeds "at the resurrection of the just." He would some day discover that in visiting the sick and feeding the hungry poor, he had done it ignorantly unto Christ, although he did not then believe in Him as the living Lord of men. We say this in order to guard against the inference that God takes no notice of and has no recompense for the good deeds of any but saints. These have their special place in His love and counsels. All the families of the earth are to be blessed in them. But there have been and are righteous men, not of this class, whose good deeds are kept in remembrance before God, and who shall "go away unto life eternal." When the veil that now hides His glory from their eyes is taken away, and Christ is revealed to them in His true character, they will gladly confess and worship Him as Lord. Such we believe to be the future reward of the just. But, we repeat, never will the Bible be understood, and the ways of God toward men be justified, until the well-marked distinction between the "man in Christ" and the merely good man is brought out clearly in the consciousness of the church and testified to before the world.

2. Our second remark is that if the church all through her history had rightly understood and proclaimed the meaning of the resurrection of the Lord, such books as

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Robert Elsmere would never have been written. At least she would have been spared the grief and humiliation of such defections from among those nurtured on her own bosom, as this book and others of kindred origin give proof of. The glory of the Divine Christ has been tarnished, and the lustre of his triumph over death eclipsed, by the long denial within the Church that the whole of mankind has interest in that triumph. The countless generations of the dead are supposed to have passed forever beyond the reach of its benefits. Death, it is assumed, ends all hope for those who have not been saved in this life from their sins by this their only Saviour. Thus it is denied that He rose again that he might be Lord over the dead as well as the living. The gates of hell prevail against Him to hold fast forever these multitudes of captives. Or, if a resurrection be conceded to them, it is only for purposes of judgment and eternal damnation. No wonder that under such a dishonoring view of the results of this Messiah's work for the race, the meaning of His resurrection should have been crowded back into an unimportant place where it has become attenuated in many minds into a "Christian myth," and that even professed Christians are clamoring that it would be better for the Church to throw it overboard altogether as useless luggage. We do not hesitate to say that the meaning of this grand fact has not yet been properly understood by the Church. Its relation to the whole race of mankind, dead and living,has not yet been brought out. Its place in the scheme of creation and in the progress of its highest creature, man, toward the goal of his destiny as the son and heir of God is yet to be pointed out.

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And this because theology has given us only a fractional Christ, whose death and resurrection achieved only a fractional redemption. The Church and mankind need a new gospel of the resurrection which shall show to men that the Divine Father, in providing for the ransom of all from death to another life, means blessing for all. Not that this blessing can come without moral fitness for it, or that it can in any way divest men of accountability for deeds done. But men need to be acquainted with and to be tested anew under a gospel which shall not conceal the divine love in this ransom, and which shall deal with men, not as candidates for eternal torment, but as under training for another life into which they are to be lifted by the Risen Son of Man. The point that this book makes against the Church for her failure to lay hold of the masses is well taken. She has gone too much upon the theory that the only thing worthy of her efforts is the endeavor to make saints of them, and for this but few of them are capable. She has discovered no hope for them short of this. And yet a true estimate of the redemptive value of resurrection would have taught her that men may fall short of saintship and yet reap a reward from right living in the life to come; and that, therefore, every advance in the rescue of men from animalism and evil passions, every cultivation of purer and higher impulses, every step toward the formation of a just and humane and unselfish character is so much future suffering saved, and so much gain toward a higher level in the life to come, in which every one must reap as they have sown. We have often spoken of the Church's appointed work toward the fallen and the outcast

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in the ages to come. And this is the work for which she is in training here, and which lies ready to her hand all around us. To do this work intelligently and hopefully she needs to know that it is not all thrown away even where it fails to make saints. The life to come is not so dissociated from this life that any education in truth and righteousness is lost unless it reach the highest level. Robert Elsmere wrought among these degraded classes as if the conception of God which Christianity supplies were too narrow for their wants: and its traditional conception has been too narrow and unsympathetic. But the *full* Christianity of the New Testament is large enough to reveal the whole of God to men, to meet all their many-sided wants and to satisfy all their aspirations. And nothing is more needed to supply this just conception of God than a right view of His provision to redeem mankind from death. And this of course implies that His methods of working in human redemption all centre around a risen Christ. If Robert Elsmere had understood the place and meaning of this foundation fact in the Christian scheme, he never could have rejected it. And he would have found that it furnished him just the ground on which to work out his most cherished schemes and to fulfil his largest hopes for the elevation of his fellow-men. We long to see the day when the new adaptation of the Gospel to human needs after which he groped, and for which there is a need now strongly felt, shall be tried on these lines. For this right view of Christianity will educate men into right views of God and of their relation to Him. It will show them on the one hand the nature of his penalties—as inexorable and yet salutary. It

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will give a new significance to death as the wages of sin, and to hell as that pit of destruction into which sin casts its victims, the burning of whose fires they already feel in the inflamed passions and ambitions, the cankerous diseases that consume them in body and soul. On the other hand it will give new significance to and magnify the grace of God in resurrection, which is rescue from this pit of death. It will show that, while God, in the gift of Christ as well as in the law of creation, has put a redemptive and remedial power in the gift of life, He must still keep all life in bonds and under judgment that is not purified and made eternal through union with Christ. But this "hope of the dead" insures that the process of education in life is not all confined to this brief experience of it, and that the failure of it, with its bitter penalty of death and hell, is not final and inevitable. Its law also of "according to deeds done" insures that no gain in this process made in this life, although it may not reach the goal of eternal life in Christ, will be lost. And therefore the highest motives remain, and the strongest encouragement for helping our fellow-men through all their faltering and stumbling to lead better lives—to enlarge and ennoble their minds through natural science, as Robert Elsmere did; to band them into guilds for self-help and unselfish work for others, and so to gradually make them receptive of that knowledge of God which purifies and saves. His great mistake was in not seeing how the doctrine of a Divine Christ, and of the provision of a future life for the race in Him, glorifies all such efforts and makes their results secure and eternal.

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OUR LORD'S USE OF THE TERM "FIRE."

The term "fire" both in science and in Scripture denotes that destructive energy of nature by which she disintegrates and resolves into their component elements material substances and forms. All agencies of destruction, such as the sword, famine and plague, are sometimes put under one category and spoken of as "consuming fire." Even when pain or mental anguish are compared to fire, the idea of the destructive character of such experiences is always present. For they exhaust the vital energy and consume life.

Fire is thus the agent of death. Death is the burning out of life. Whether the combustion be swift and sudden, or under some slow form of disease, or the gradual decay of the life-powers, in either case it is the same in essence. The bodily form is broken down, and the elements that compose it dissolved. Anger, ambition, vice, lust, burn up the organism and hasten on the work of death.

The underlying idea of "fire," then, is that it is the agent of destruction. Even if there be a recreation in a purer form of the thing destroyed, still dissolution precedes the purgation.

This idea of the destructive energy of fire is uppermost in every instance of our Lord's use of the term. He was announced as having come to purge the threshing floor of the Jewish nation and of the world, and to burn up the chaff with unquenchable fire. Every tree which did not bear good fruit was to be hewn down and cast into the fire. His "spirit of judgment and of burning" was to go forth like flame into the midst of all human institutions, social,

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national, ecclesiastical, and all that was unworthy was to be given up to destruction. Individuals were to be subjected to the same trial. The baptism with the Holy Ghost and with fire, referred to in the same connection, was of the same order. For the Holy Spirit enters into a man's being, not only to consume his evil propensities, but ultimately to destroy the old man himself, in order to the re-creation of the man in Christ. The outward man must perish in order that the inward man may be renewed.

This thought must therefore govern our Lord's frequent use of the terms "hell fire," "furnace of fire," "eternal fire." These do not describe a gulf of material flame. They represent that pit of death into which the destructive forces of sin thrust the bodies and souls of men. The lawless forces of evil are at work now upon those who yield to their dominion. The fires of hell are already kindled in the bodies and souls of many around us. And if unchecked they will not only consign the body to the grave, but torment the unclothed soul until it also is destroyed in hell. (Luke xvi, 24; Matt. x, 28.)

But, as already intimated, the fire that thus terminates in hell may be converted by the presence of the Holy Spirit in a man to a salutary purgation. Where there is a surrender of the old man with his affections and lusts to this spirit of judgment and of burning which searches out all the evils of the life, exposing and destroying them, out of this bath of fire the soul rises into new life. It is evidently with this thought in mind that Jesus repeatedly urged His disciples (Mark ix, 43-49) to cut off an offending hand, to pluck out a lustful eye, for it was profitable

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to consent thus to the destruction of one of our members rather than that the whole body should go into hell where the worm dieth not and the fire is not quenched. We must either judge ourselves, and willingly surrender to destruction the evils that have been wrought into the fabric of our lives or the whole fabric must be irresistibly destroyed. For, adds He, "Every one must be salted with fire; salt is good." These warning words, which are main pillars in the dogma of endless torment, were not spoken to the multitude, but in a private instruction to disciples who had been contending who should be greatest. They show that disciples are the ones who are regarded as in danger of hell-fire. For *our* God, not God out of Christ as the text is constantly misquoted and misapplied, is a consuming fire. *Everyone* must be salted with this fire. The whole Christian life is a voluntary surrender of the old nature, the carnal man, to this process of destruction. If men do not do this willingly, the fire of God's anger against sin must hereafter do the work.

This then was the fire which Jesus came to send upon the earth, and which was already kindled,—a fire that should consume all evil out of human society, and that should make an end of the natural man as incapable of eternal life and unworthy of the kingdom of God. In one notable passage He speaks of this eternal fire as prepared for the devil and his angels. The devil and his angels are the spiritual forces of evil that lie behind and energize the destructive forces of nature. It would be easy to show by Scripture reference that they have power not only over the sinful desires of the mind, but over diseases of body and of mind and over death. The final result of redemption is to be a new heavens and

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earth wherein dwelleth righteousness and in which there shall be no more curse. The devil and his angels are to be destroyed out of the system which they derange and pollute. The fire, then, prepared for them suggests that final purgation of the cosmos which shall issue in its renovation. Men who will not now rise above this present order and break away from their bondage to the world must go down with the system into their pit of destruction. This fire, however, while it must destroy out of the system the devil and his angels and make an end of them, is not necessarily the final end of the men cast into it. We have repeatedly shown that beyond this pit of destruction mankind have been ransomed to another life through resurrection. It is not a future risen body, but this present embodiment in manhood which Jesus constantly refers to as in danger of destruction. By surrender to Christ the soul of it may now be saved and so the whole man be saved—passing now from death unto life. By the refusal of Him, its destruction goes on without arrest in both body and soul until the being made as a man in God's image is lost, vanishing as a naked spirit into the outer darkness. But even these realms of death are not beyond the power of Christ's resurrection. "All shall be made alive; but every man in his own order."

It is most important that we should thus fix the place of the consuming fire of which Jesus speaks. It was in His mind a present impending danger. He did not then speak of the bridge across the gulf to be made by His resurrection, because the light of this great hope could not break upon the world until after He was risen from the dead. But we shall misconceive the meaning of this great event and misrepresent the gospel

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and the character and ways of our Redeeming God, unless we locate this fire of His wrath where it properly belongs, in that pit of death and destruction which lies just across the confines of this present life; the doors into which indeed lie open all around us, and into whose caverns we can look, as the scenes of wretchedness and vice which this world presents pass before us. The hell from which we need to be saved yawns just beneath our feet. Its fires are kindled in our own breasts and burn along the fevered channels of our daily lives. We therefore need immediate salvation through Him who died to save us from our sins. And although His grace and power shall some day recover all from death, yet resurrection must proceed according to the great law of life, "to every seed his own body," and "they that have done ill," can only come forth still under judgment and exposed to the hazards of the second death.

GEHENNA—AN INQUIRY.

A prevalent assumption of both plain and learned Christians in our day is that the term Gehenna describes a punishment later and more severe than that which "Hades" denotes. Leaving out now the question of severity, what ground is there for this common view that the hades condition is prior to that destruction which is visited upon the wicked in gehenna? An examination of the New Testament passages in which the words are used reveals the fact that "hades" uniformly refers to a penal condition after death, and that "gehenna," instead of being the more

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remote, describes a punishment immediately impending. It denotes a destruction through which one is "brought" or "cast down to hell" (hades). We observe—

1. That gehenna is spoken of as a present fact. St. James (iii. 6) speaks of the tongue as now "set on fire by gehenna." Our Lord speaks of the Scribes and Pharisees as children of gehenna (Matt. xxiii. 15). To be a child of hell is to have one's conduct and opinions governed by those evil forces which emanate from hell. Gehenna is here conceived of, not as a future lake of fire—the second death—but as an existing pit of destruction.

2. The passages in which Jesus warns men against being cast into it evidently relate to a near and present danger. We cite the principal ones (new version).

"Whosoever shall say, Thou fool, shall be in danger of the hell of fire." Matt. v. 22.

"And if thy right hand cause thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into gehenna" (vs. 29).

St. Luke reports these words as follows: "Fear him, which after he hath killed, hath power to cast into gehenna."

By comparing the eighth and ninth verses of Matthew xviii., it is seen that the terms "gehenna of fire" and "eternal fire" are equivalent.

In Mark ix. 43—49, we read again:

"And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into gehenna, into the unquenchable fire. * * * And if thine eye cause thee to stumble,

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cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into gehenna; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will we season it? Have salt in yourselves, and be at peace one with another."

All the above warnings were addressed to *disciples.* They were part of that private teaching by which Jesus prepared His chosen followers for the work that lay before them. They were designed to teach them that it was only by the path of complete self-surrender to the will of God that they could enter into life. Whatever in their feelings and conduct caused them to offend must be lopped off. Every servant of God and heir of His kingdom must thus put himself upon the altar. "Every one must be salted with fire." Better far submit to this sacrifice than that sin should be allowed to do its destroying work upon the whole man. Here, throughout, the reference is to a present danger—a progress in corruption which goes on to consume like fire the energies of the life, and leaves the man the prey of those irresistible forces which destroy both body and soul. Better far to be salted now with the fire of self-sacrifice than to be submerged in this fire of destruction. Manifestly there is no warrant for conceiving of this penalty as one long deferred. The destructive forces that prey upon the bodies and souls of men are active now. They begin their work this side the grave. The parable of the rich man (Luke xvi.) shows that it does not end there. But it is not a destruction delayed until after a resurrection: it is immediate. When the Lord speaks of the sacrifice of an eye or hand in order that the whole

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body may not suffer this destruction, He is speaking of this present embodied life. There is not the slightest reason in His language, nor in the circumstances or opinions of His hearers, to suppose that He was speaking about a future resurrection body, to be cast into a future gehenna. No Jew would so imagine. Resurrection in their view was deliverance from gehenna, not a preparation for being cast into it.

As to the nature of this destruction, the terms which describe it cannot be literal. The Lord did not mean that the literal eye should be plucked out or the foot cut off, but that the ambition or sensual passion whose roots lie deep in the soil of human nature must be mortified—that is, put to death. So the unquenchable fire of gehenna is not literal flame. The term stands for those remorseless, inexorable forces which sin sets in motion in the bodies and souls of men, and which break down and destroy them. This dissolution begins here. The steps of an evil course even now take hold on hell. The fires of gehenna are already kindled in the bodies—they drink up the spirits—of wicked men all around us. There are hells of blasphemy, of misery and of madness into which evildoers are cast before our eyes. But Jesus warns us that beyond the death of the body the work of dissolution goes on until even the soul may be destroyed in hell. But let us not strain His words beyond their proper meaning. They all relate to that original penalty which God attached to sin, which is death. The penalty, whatever it is, is not the remote consignment to hell of a remotely resurrected man. It lies this side of resurrection. Gehenna precedes even that long captivity in hades in which spirits in prison await resurrection.

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So that, rightly understood, not one of these passages contradicts the uniform teaching of Scripture that resurrection, whenever it reaches these captives, although it be long delayed and to an inferior order of life, bringing with it judgment and restraint, is yet a deliverance and a blessing.

ETERNAL PUNISHMENT.

It is well known that the Greek words in Matt. xxv, 31-46—"And these shall go away into eternal punishment"—are by competent critics translated "age-lasting restraint." This, for instance, is the force given to the words by Robert Young, author of the Analytical Concordance and of a literal version of the Scriptures. Many persons, however, refuse this rendering because it seems to limit the life also into which the righteous depart. We have shown that, whatever be the duration of their life—which from other Scriptures we know to be endless—the punishment spoken of must be interrupted by the resurrection which graciously comes to all men by the righteousness of one man, as death came to all by the sin of one. Sooner than deny this principle of redemptive resurrection which underlies all Scripture, it would be much more reasonable for those who feel themselves bound by the literal phrase, "everlasting punishment," to interpret it in some such way as this. Let us suppose that there are two realms of life in creation; one in which life is in harmony with the universal life of God, and in which it is, therefore, unfettered and endless. In the other region life is more or less in fetters, under correction

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and restraint, liable to torment and even to destruction. For how can personal being exist forever out of harmony with God?

Into one or the other of these regions of existence men are consigned by the universal Judge. In the realm of pure life existence must be endless because the creature is in perfect accord with the life of God. In the other realm, which is also conceived of as eternal, the creature is under perpetual restraint. The unjust and unloving are consigned to this region in which punishment abides forever; but they may not forever be kept in it. It may be a region into which men may "go away," and out of which they may again be brought, while the character of the region itself remains unchanged and enduring.

Or again, if it be insisted that the word eternal admits of no limit, an explanation supplementary to the foregoing may be found in the well known Scripture distinction between the "old man" and the "new man." These coexist in the same person; but the one is viewed as irreclaimably corrupt. Its end is therefore destruction. And this destruction is hopeless and eternal. The new man, the Christ-nature in us, is the eternal heir of the kingdom. His life is eternal. The Divine judge sits enthroned over every human life, gathering the wheat into His garner, and consigning the chaff, the husk of the old nature, to unquenchable fire. And so all humanity is being sorted. The old sinful humanity, selfish, unrighteous and unloving, must have this doom. It must be burnt up in the eternal fire. But, as in the case of the Christian this destruction of his former self—the old man—is in order to his salvation as a new man in Christ Jesus, so this eternal "cutting

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off" (kolasis) of the wicked, and consignment to the eternal fire, may show that in *this character of their old manhood* they must be forever destroyed. But this would not exclude the hope of their possible rescue out of this death in a new form of manhood bringing with it new opportunities of obedience and life.

It must always be borne in mind that all these words of Christ concerning human destiny were spoken before the full light of His triumph over death was turned upon this dark subject. He had not yet risen. And the great hope for humanity, both dead and living, bound up in that event, was yet to be revealed. This explains why the Apostles in no one of their sermons or epistles make that use of these words of Jesus which we should expect if they had put that meaning upon them which found its way into the later creeds.

MATTHEW XXV. 46.

The two most ancient MSS. of the Italic version, or Latin translation of the New Testament in use in Italy, Spain and Africa from the middle of the second century before Jerome's Vulgate appeared, read in Matt. xxv. 46 *æternum ignem* instead of *æternum supplicium*, "These shall go away into eternal fire." These MSS. (codices of Verona and Vercelli of the old and unrevised text of the fourth century) are in general much relied on by Tischendorf as showing the state of the Greek text from which they were translated, and are renowned for their exact literality. It seems to follow therefore, that, although no Greek MSS. remain which read differ-

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ently from those of modern date, there must have been some in the early part of the second and third centuries, and those of sufficient authority to be used as the basis of the African Latin version. See also Dr. Westcott's article on Latin versions in Smith's Dictionary iv. p. 3451. An example of the illicit introduction of this very word *kolasis* by some later copyists is seen in the doubtful clause of Mark iii. 29, "Shall be guilty of eternal judgment (or sin as in Alex. MS.). However, what remains undisputed is that the Latin populations of Italy, Spain and Africa from the middle of the second century till Jerome's day read, "These shall go away into eternal fire."—*White's Life in Christ*, p. 428.

To those who would rest an appalling doctrine on a word, one or two things might be said. Many critics believe that Matthew wrote in Hebrew, and that the Greek is a translation. The Ethiopic gives "judgment." The oldest Latin versions, *ignis*. Augustine (*et al.*) *combustionem.*

CHRISTIAN UNION.

We are persuaded that the one thing needed above all others, in order to dispose the hearts of all true Christians toward union, is a right view of the purpose of God in the calling of the church. Many persons look upon the church as a society of good people, banded together for their own spiritual improvement, and for the purpose of influencing others to become Christians in order to salvation. This is true as far as it goes, but it falls far below the Scriptural conception of the church as the body of

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Christ, pervaded by His life, and now being prepared to take part with Him in those administrations of power and blessing by which He shall subdue all things unto God. In the common view the salvation of the individual soul is the one thing important, and the church is only useful as it subserves this end. For it she exists.

But in the wide Scripture view the important thing is a perfected body, one with the Head, and made a fit instrument to take part with Him in His work of saving and blessing the world. The church's great work of salvation lies in the future. Creation and mankind, as a part of it, will not be delivered from its bondage to corruption until the "manifestation of the sons of God" (Rom. viii, 19–23). But it is plain from the last prayer of Jesus for His disciples, that they cannot take on this glorified character nor enter upon this work until they are "perfected into one" (Jno. xvii, 23, R. V.) The very first duty of the church then, before the work of soul-saving, is to seek this "perfection into one." The world will not believe, nor will the creature be delivered until it is attained.

NOTES ON CURRENT TOPICS.

PRESBYTERIAN SUBSCRIPTION—A correspondent of *The Presbyterian*, Nov. 10th, quotes with approbation a recent article of President Patton in the *Princeton Review* as follows:

"It is important to ask what is meant by subscription to the Confession of Faith? For this settles the question, What is an offence? Here the practice in Scotland differs from the custom in America. It is not understood that our ministers subscribe to the Confession of Faith *in ipsissimis verbis*. They 'receive and adopt' it 'as containing the system of doctrine taught

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in the Word of God.' Hence in an ecclesiastical trial the question whether a given departure from the Confession is an offence would be debatable. . . . By the provisions of our own Book of Discipline it would seem that in determining a question of heresy there is a fixed and variable element, and that it is the living and possibly the changing voice of the Church that must tell us whether this or that anti-confessional doctrine is a heresy that 'infers deposition.' In the nature of the case, therefore, there can be no guarantee that important parts of the Confession of Faith will not gradually come under the category of dead-letter law, and there can be no assurance that a church may not abandon every distinctive tenet, though, for the sake of vested rights, it may still continue to profess its ancient creed and wear its ancient name. This only shows, however, that great responsibility rests upon those who, as the interpreters of the church's faith to-day, are making the precedents that will be cited in all time to come."

"I quote these words of President Patton because of what is meant by subscription to the Confession of Faith is being more or less discussed. In some cases the discussion is carried on by persons belonging to other communions, who, doubtless unintentionally, misrepresent the position of the Presbyterian Church. And the question is of interest to excellent men, who are being invited to the office of ruling elder in our churches. The subscription required of ministers is wisely required of the Christian men who are elevated to the dignity of ruling elder. They wish to enter upon their office understandingly as well as conscientiously. In the accurate and lucid statements of Pres. F. L. Patton they find light and encouragement."

Encouragement for what? Why do these "excellent men who are invited to the office of ruling elder" need to be encouraged to make the required subscription? Everybody knows that the more intelligent and conscientious of them stumble at the hard points in the system, and especially at its statement that all of mankind who die out of this life unsaved are "to be punished with most grievous and unspeakable torments without intermission with the devil and his angels in hellfire forever." But these men are told that "the living voice of the church" no longer endorses, or at least no longer proclaims this harsh doctrine. And they are here assured on high authority that this neglect of it virtually remands it to the region of "dead-letter law,"

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which is still retained on the statute book "for the sake of vested rights."

We knew, indeed, before we left it, that the Presbyterian Church had sunk down to this low level in this matter of subscription, but we hardly expected to see a public confession of it from such high quarters. Is it, then, a matter of secondary importance what public and authorized testimony the Church shall bear before the world in a matter of the most tremendous human interest? Is the claim of "vested rights" superior to the claim of a good conscience before God and man? Is the Church, then, no longer to be the pillar and ground of *the truth?* Is it more important to preserve chartered rights and venerable institutions than it is to be open to the truth as God shall make it known, and be at all times its faithful witness?

It was for the purpose of testing these questions that we raised the issue in the Presbyterian Church which resulted in our withdrawal from it. The Presbytery in their report upon our case declared "that if Mr. Baker could hold his views *privately*, and not insist upon agitating the Church, they would be content to retain the same relations with one whom we sincerely love and respect for his ability and piety." It would seem then that our offence was not so much departure in doctrine; there are plenty of ministers and members in that Church who are just as recalcitrant in heart. But the repose of the Church! that must not be disturbed. May God hasten the day when His professing Church shall have higher views than all this of her solemn duties and responsibilities before God and man.

UNFAIR.—We clip the following paragraph from the *Presbyterian.*

Canon Farrar says: "The old rapacity of the slave-trader has been followed by the greedier and more ruinous rapacity of the rum-seller." According to the latest account the same Canon Farrar has been earnestly contending that there is to be no retribution in the long future either for the "rapacious" slave trader, or the "greedier" rum-seller.

Why cannot religious papers deal fairly with their opponents?

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Any one who is familiar with Canon Farrar's books, or who has read his recent address at Manchester, knows that there is nothing further from his mind than that the long future contains no retribution for such evil-doers. He has never taught that the more hardened of them may not suffer endlessly. But he has expressed the hope that their punishment for sin in the long future may finally bring them to such repentance and renewal that their sufferings shall cease, because the sin that made them necessary shall be gone.

An Agnostic.—In a recent sermon, at the Athenæum in Brooklyn, the Rev. H. O. Pentecost is reported to have said:

"I do not say there is no God, but I do say that I am entirely ignorant on the subject of God. I am an agnostic in the spiritual world and do not affirm or deny the existence of a God. I will willingly give this platform to any one who will come here and prove that there is a personal God, that prayers are efficacious or that miracles are real. And if they can prove it, beyond the question of a doubt, I will take back all I have said and become as much of an enthusiast as any one."

It is sad to see a man drifting so far away from the faith he once preached. When once faith in the Divine Christ and in His resurrection from the dead is surrendered, nothing better is to be hoped for. It may be that the great fact on which the Church is built is rather one of testimony than of proof addressed to human reason. But it has proved stable enough to sustain the hopes of generation after generation of the best and noblest of mankind. There has been a testimony to the heart which those who have heard it have known to be the witness of the Spirit of God. The soul of man has always conceived for itself a destiny beyond the limits of this present order of the world, and Christianity is based upon the fact that one who was preeminently the Son of Man, through death and resurrection, achieved for it this destiny. The gospel is the good news that He won this victory for all His brother-men; and therefore the heart of humanity will still cling to this hope set before it, despite these agnostic demands for proof. May God give to us unto

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whom it hath been given to believe on His name grace, amid abounding defection, to confess that Jesus is the Christ, and to believe in our hearts that God hath raised Him from the dead.

THE "NERVE OF MISSIONS."—The third and final refusal of the American Board to commission the Rev. W. H. Noyes as a Foreign Missionary, and that, too, after his ordination to that work by a special council convened for that purpose, has revived public interest in the future probation question, and makes it probable that an ultimate split among the adherents of that Board is inevitable. Both parties in this controversy are in a most unfortunate position. On the one side the Board stands pledged to the theory that there is no Scriptural warrant for the view that any of the heathen who die out of this life unsaved can possibly be reached by the redeeming grace of God in the life to come, and that, to hold that they can cuts the nerve of missions. On the other side earnest young men who hold that there is a reasonable hope that before the final judgment the knowledge and grace of Christ may in some way reach such heathen, and who are anxious to carry now to them the story of salvation, are refused appointment by the Board, and the large number of their intelligent constituency who sympathize with these young men are denied the opportunity of helping them to go through this agency. Both sides are sadly in need of light on this subject. Both need to know that the view of "final judgment" to which they stand committed is a fiction. Jesus taught that His judgment of the world should begin at His exaltation to be both Lord and Christ—before that generation passed away. He further taught that men come into the world under judgment "condemned already," and that the only deliverance from this condemnation is through faith in Him as the anointed Deliverer. A certain class—a chosen seed—are now called to believe on His name, and so pass from death unto life. All others go down to death under the primal curse. They pass into the penal condition of death—captives in hell (sheol). But He also proclaimed Himself as Lord over the dead as well

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as the living, and that His power of judgment and deliverance should reach all these captives (John v. 29). He gave Himself a ransom for all, to be testified in due time.

When will these brethren come to see that the grace brought to all mankind by the world's Redeemer is redemption out of this death through resurrection—each in his own time and order, and that whatever opportunities the future may bring them must come in with this renewal of their life. It is after judgment is satisfied, not before, that grace comes in to take up their case. Hence the Gospel to be preached to all the world is not a salvation for a limited few, but a salvation from the race-sentence to death for all the world. Whether this salvation shall issue in eternal life to any is now, and ever must be, made dependent upon the personal reception of Christ the Saviour. But the work of missions now is to preach these glad tidings of great joy of a Saviour risen to be Lord and Judge over all the dead as well as the living. And the nerve of missions is to be found in the offer of immediate escape from judgment, and the present gift of eternal life to all who believe, and in the priestly prerogatives to which these chosen and consecrated ones are called. They are the Church of the first-born, to be gathered out of all nations, through whom the blessings of this salvation are to reach the later born. Yielding themselves now to death with Christ unto sin and the world, they are to be saviours with Him of their brethren who have lost their heritage in life. The Chinaman who reveres his ancestors is to be urged to believe on and yield himself to this Christ in order that he may become the vehicle of this salvation to those of his kindred who have died without the knowledge of it. If the nature of the Church's calling and her priestly place in the plan of ages were understood, we should hear no more about this "hope of the dead" as cutting the nerve of missions. On the other hand it supplies the highest motive, and the very motive now needed, to give missionary work a worthy place in the eyes of the heathen, and a noble stimulus to the consecrated men and women who engage in and sustain it.

The whole view of the basis of missions must be changed by a new and more scriptural view of judgment, of the meaning of

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death as the wages of sin, of resurrection as rescue from death, and as a gracious provision for all, of the way of eternal life as being the same strait and narrow way in this world and in all worlds, and of the wide scope of God's great plan by which the first-born from the dead become a chosen seed of blessing to the later born.

EXTRACTS FROM LETTERS.

From an Episcopal clergyman:

I shall be extremely sorry if you find yourself obliged to discontinue the publication, as you seem to have been providentially raised up to pursue a line of Biblical investigation hitherto strangely neglected, and which promises fruits of inestimable value to Christian truth.

From a minister in Maine:

Your Magazine received this morning is a revelation to me. I saw some time back, I think in the *Congregationalist*, a notice of your book, but in such terms that I dismissed you as one of the meteors of the theological sky, not likely to do anyone much good or harm. But now I strongly incline to believe you have, as respects the question of retribution and final destiny got at the *root of the matter*. The conventional orthodoxy and the conventional heterodoxy, both alike, miss it. Andover has too much of seventeenth century theology, and too little of spiritual insight, to allow her to launch forth as a genuine explorer on the sea that confronts her. I want to know more of you. It looks as if God, and not the Doctors of Divinity, had couched your eye. Nothing but poverty, which is the most conspicuous accident of a preacher, prevents my sending at once for your magazine and book.

A Presbyterian elder writes from central New York:

For some time I have desired to write to you and again express my wish that you should continue your publication. I esteem it a privilege to contribute the enclosed ten dollars towards that object, as I feel that I have in a measure shared its benefits since I became a subscriber. I shall continue to help support it by my subscription and in other ways if possible, both on your own account and for the love of the truth.

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Allow me to say that the light you have shed has so illumined the Scriptures as to be of lasting benefit to my soul, for which I express to you my sincere gratitude. I take great delight in reading your books and magazine and pray and trust that they will accomplish great good. To me, since reading them, the Word of God takes on fresh beauty and becomes radiant with mercy and love. How wonderful are God's ways and past finding out! Peacefully may we rest in Him.

From a Presbyterian pastor:

You know my sentiments as to your work, for I have written you from time to time. I know not how to advise you as to the future of your publication, but I wish to send you my best wishes and full sympathy and the enclosed contribution toward the work if you are able to continue, or toward any deficiency in case you feel obliged to suspend. May God greatly bless and comfort you in all your undertakings.

From a friend in Brooklyn:

If the way is made plain for you to go on with your good work, I will take five numbers for the coming year, and will do all in my power to make it known, and the glad tidings of a redemptive resurrection for all. The knowledge of this godlike truth gives the heart rest and blessed liberty. Thank God for increasing light in the knowledge of our God and of His Son, Jesus Christ our Lord. The Scriptures of truth are now harmonized as they were intended to be by the Divine Author. We can see and rejoice in the eternal purpose of our Father who hath called His church into joint heirship with His dear Son, our blessed Lord and Saviour, as a first fruits for the blessing of the whole human race and of the universe; for all things in the heavens and in the earth are to be headed up in Him. We now can pray understandingly, "Thy kingdom come."

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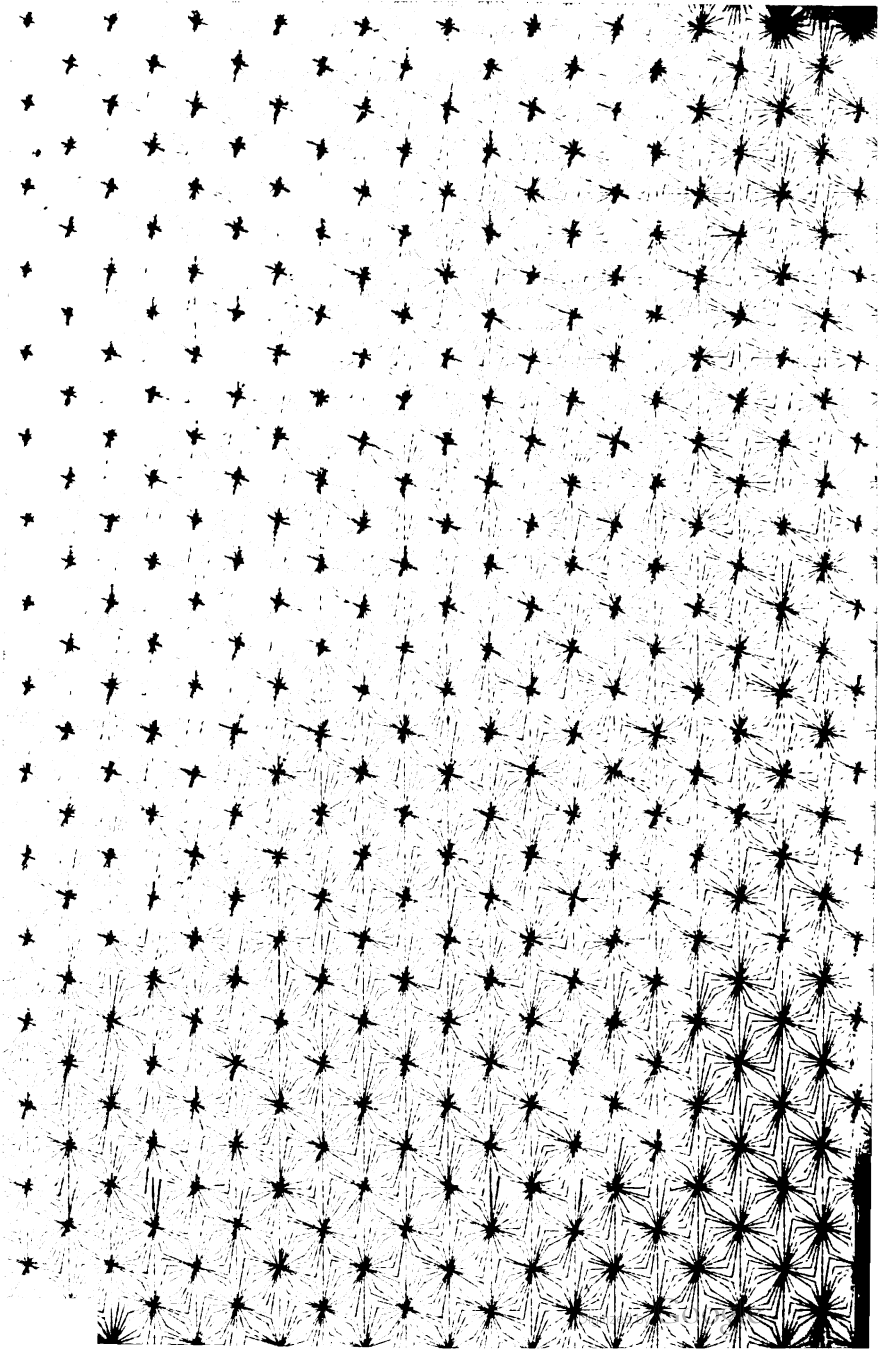

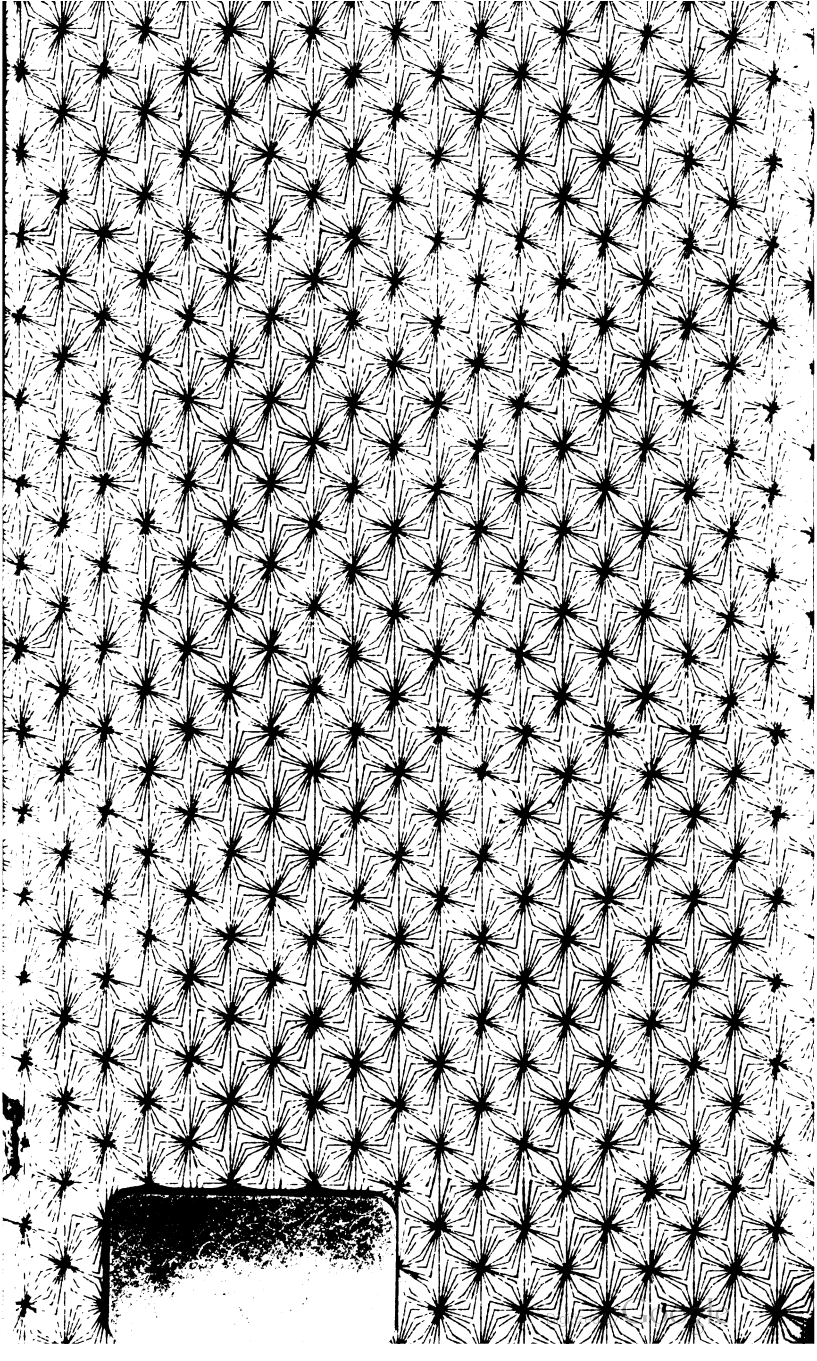

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